

# THE AMERICAN JOURNAL OF EUGENICS

EUGENICS— . . . the doctrine of progress or evolution, especially in the human race, through improved conditions in the relations of the sexes.

—THE CENTURY DICTIONARY.

SEPTEMBER, 1907.

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## Slaughter of Babies in Chicago.

BY RAYMOND PARNELL, M. D.

Fifty thousand criminal operations are performed in Chicago every year, and most of them in places advertised for that purpose, according to the statement made yesterday by Dr. Rudolph W. Holmes, 412 North State street, chairman of the special committee of the Chicago Medical Society, who has spent a year in an investigation of "private hospitals" and maternity homes.

Dr. Holmes estimated that there are 150 of these hospitals in Chicago, only twenty-five of which have been exposed and had their mail stopped.—*Chicago Tribune*.

If Dr. Holmes' estimate is approximately correct, the slaughter of children by Herod, as recorded in the New Testament, pales into insignificance beside the continuous massacre of infants in the second largest city in America. And it can hardly be believed that the ratio of abortions and infanticides in Chicago is greater than it is in other cities and country towns. When this is taken into consideration, the appalling fact becomes apparent that millions of children annually are slain before their birth or soon afterwards in the United States alone.

Before discussing the remedy for this monstrous iniquity it is well to ask what is the cause of it and who is responsible for it. When these two questions are answered satisfactorily, the remedy will become apparent at once.

With characteristic stupidity the moral reformers, including thousands of reputable physicians, are clamoring continuously for more stringent laws against abortionists. From a careful study of the problem, I am compelled to believe, in disagreement with the vast majority of my brother members of the medical profession, that it cannot be solved by legislation against the crime.

Let us first diagnose the case and find the cause of the evil; then we may prescribe the remedy.

Why is a child murdered before its birth? Because it is undesired, is the indisputable answer. Conscienceless practitioners demand and receive high pay for performing illegal operations. These fees would not be paid if the persons seeking to have the operations performed wished the babies to be born.

Who, then, is responsible for these crimes? The student of eugenics, the sociologist, the clear-thinking friend of humanity and of motherhood, must point the accusing finger at the puritanic prude who supports the demand for laws which make it a crime to instruct women in safe means of avoiding the birth of undesired children, and say to him, "*Thou art the man!*"

Every physician knows how often he is appealed to by one of these puritans to commit the very crime he condemns. Ministers and judges frequently appeal with tearful eyes to the family physician to operate on their unmarried daughters to save their families from disgrace. The enormity of the crime disappears in the mind of the clergyman or judge when the reputation of his own daughter is involved.

"Oh, doctor," he pleads, "you must make an exception in this case. Don't you see my poor child is forever ruined if you don't? The disgrace will kill my wife and drive my poor erring daughter to suicide. You can save her. You must do it. You are a competent physician and can perform the operation successfully and safely. No one ever will know about it. Fix your own price and I'll pay it. Oh, doctor, in the name of humanity, you must do it. It is your duty to do it."

How many reputable physicians, touched by such pitiful entreaties from men of high standing in the community, violate the ethics of the profession, as well as the statutory, moral, and biologic laws, by yielding, can never be known. Medical men may assert with indignation that few if any reputable physicians would yield to such an entreaty, but hundreds of lay readers of this magazine have personal knowledge of such operations being performed by physicians standing high in the church as well as in their profession.

It is only fair to say that most of these practitioners yield in the kindness of their hearts rather than for the high fee offered. The ties of personal friendship are strong, their sympathies are aroused by the sincere grief of an honored father and his estimable wife, and the desire to save them from humiliation and disgrace blinds them for a time to the criminality of the operations they are asked to perform.

How many men are there who approve the law making such operations criminal who would not appeal to a physician to violate the law if it was necessary to prevent the disgrace of their own daughters? Let each reader of this magazine answer the question for himself.

Let it be understood clearly that *I make no defence of the crime of prenatal murder. One of the main objects of THE AMERICAN JOURNAL OF EUGENICS, as I understand it, is to put a stop to this barbarous slaughter of the innocents.*

How can it be done? Health Commissioner Evans, of Chicago, an able man and a successful and thoroughly reputable practitioner, is quoted in the Chicago press as favoring stricter enforcement of existing laws and the remedying of their defects by amendments. He consulted State's Attorney Healy, who is reported to have told him that according to the criminal laws of Illinois, except in exceptional cases, there is no way of bringing to account "the people responsible."

By "the people responsible" the state's attorney probably meant the physicians or midwives who perform the operations and those who employ them to do so. But are they "the people responsible"? Are not the state's attorney, the estimable health commissioner, and the committee of the Chicago Medical Society which "has spent a year in an investigation of 'private hospitals' and maternity homes," attracted by false fire?

The extent of these hideous crimes, of these flagrant violations of medical ethics, as estimated by Dr. Rudolph Holmes, of Chicago, a careful investigator, is worthy of the earnest consideration of every person who has any respect for girlhood and womanhood. The Chicago *Tribune* of June 30 quoted Dr. Holmes as saying:

Chicago leads the great cities of the country in the extent of its maintenance of "baby farms," and maternity homes of dark character. It is estimated that between 50,000 and 60,000 births are registered every year, and it is conservative to say that for every one of these births there is a criminal operation. The number might be double that. Dr. St. Clair, when a prisoner in the county jail a year ago, said he himself had 5,000 of these cases and never had had any trouble.

The midwives and the doctors who commit these crimes are leagued in a union stronger than any labor organization. They retain lawyers who tell them just how far they can go to keep within the law and what to do if they get into the hands of the law. In most of these places babies are killed regularly and their little bodies are burned. The Dr. McLeod case in Boston revealed that one group of five doctors had performed more than 7,000 criminal operations during one year.

It should be remembered that Dr. Holmes states that the number of births registered each year in Chicago is fully equal to the number of babies murdered before their birth. Of these 55,000 children, how many really were desired? How many were legitimate? How many of the mothers died in childbirth? How many women were made invalids for life because of their physical unfitness to bear children? How many of the babies were brought into the world congenitally diseased? How many were born into homes of poverty where there were already more mouths

than the efforts of the father and mother were able to provide food for? How many were abandoned? How many were the offspring of criminal parents?

Then there is still one more appalling question which never can be answered. How many prospective mothers of illegitimate children, crazed by the disgrace and fear of ostracism, have plunged into the deep dark abyss of death, destroying both their own lives and the lives of their unborn babes?

Strangely enough, no consideration was given to these crying evils in our social system by the well-meaning reformers in devising means to exterminate the midwives and physicians who perform criminal operations. But are they not worthy of consideration? Can the clergy, the sociologists, the physicians, deliberately ignore this easily preventable curse of womanhood? Will the women of America submit much longer to this conspiracy of prudes, puritans and ignorant so-called reformers against their lives, their happiness, their liberty, and their health? For it is a conspiracy against womanhood and motherhood.

The question, Who are "the people responsible"? seems then fully answered. There is no getting around the fact that "the people responsible" are those who favor the promotion of ignorance by retaining in the so-called obscenity laws a proviso making it a penitentiary offense to give any woman information which will enable her to avoid giving birth to undesired children.

The remedy is obvious. It is not more legislation or the stricter enforcement of existing laws. The only cure for this monstrous drain on motherhood and this ruthless massacre of millions of unborn children annually is sexual enlightenment and *the freeing of women from sexual slavery.*

Every lover of humanity must see the justice of the demand that every woman, married or unmarried, shall have the undisputed control of her own person and shall be the sole judge as to when and under what conditions she will give birth to a child.

Ignorance is the mother of misery. Sexual ignorance is the mother of poverty, crime, and degeneracy. Every town and city which has its Christian Endeavor Society, its Epworth League, its Young Ladies' Sodality, its W. C. T. U., its Y. M. C. A., its churches and its public schools, should have a "Society for the Study of Eugenics." Every women's club should have classes for the study of eugenics. Every church should have such classes also.

Sexual ignorance leads inevitably to the reproduction of the unfit. Paupers, criminals, and those affected with hereditary diseases would not, except in rare instances, reproduce their kind if they knew how to

prevent it. It is useless to prescribe continence to such persons as the remedy.

The Rev. A. H. Harnly, pastor of a Baptist church at Austin, a suburb of Chicago, preached a sermon last year on the text: "Wanted—Fathers and Mothers." In his sermon he boldly declared that "the greatest of rights is the right to be born well." Where sexual ignorance prevails, such a right does not exist.

As a physician and a man who believes in the dignity of motherhood, I appeal to the clergymen of America to follow the excellent example of Pastor Harnly and preach to their congregations of the rights of motherhood and the right of the child to be born well.

The name Eugene means well born. The science of eugenics, which is just coming belatedly into existence, is the science of right generation. This youngest of the sciences is just evolving, and in its development lies the welfare of humanity and the strength and vigor of the race. Surely, then, there is a place for *THE AMERICAN JOURNAL OF EUGENICS*, which advocates the sexual enfranchisement of women and sexual enlightenment as the only possible remedies for social evils which threaten the destruction of the race.

Every clergyman, every sociologist, every settlement worker, every member of a church or a women's club, every judge, every lawyer, every reformer, every friend of humanity, every criminal, everybody, including President Roosevelt and the members of the Chicago Medical Society, should read this magazine and aid in the eugenic movement to avoid the reproduction of the really "undesirable citizens."

## Why Do Purists Object to Sex-Discussions?

BY THEODORE SCHROEDER,  
ATTORNEY FOR THE FREE SPEECH LEAGUE.

I have the highest regard for those very few men and women who are courageously sacrificing their popularity by working for a better humanity through the spread of sexual intelligence, provided they are sincerely striving to use the scientific method and consequently encouraging the scientist's intellectual hospitality for divergence of opinion and searching discussion. However, I do not mistake the moral sentimentalizing of neurasthenics, for a scientific ethics. If I shall hereafter seem to be wanting in respect for certain purists or their "purity" it is only the purist of diseased nerves and sensual obsession that I have in mind.

Here it may not be amiss to remind the reader that I make no discrimination between the various schools of moral sentimentalists. Whether they be free-loving Bible communists, Comstockians, Mormon polygamists, monogamic "spiritual lovers," lascivious ascetics, or salacious prudes, they all look very much alike to me. It is in each of these a matter of diseased sex-sensitiveness, resulting in mad sex-overvaluation. Whether it is the sinfulness or the beneficence of sex that is insanely overestimated (erotophobia or the apotheosis of sensual delights), those afflicted with it are dominated by excessive lasciviousness either in themselves or on the part of those whom they ignorantly and sympathetically imitate.

### *The Question Stated.*

Ostentatious and pretentious moral snobs unceasingly assure us that the continuance of our present censorship of literature is based solely upon considerations of public welfare. I propose to analyze this claim, with a view to discovering if it is a mere false pretense founded upon the "moral" sentimentalizing of hystericals, and which, by their vehemence, they have forced upon the unthinking multitude. The crowd, with its sensitive vanity and incapacity for critical thinking so long as no personal material interests are involved, readily indorses whatever is labeled "moral" and claims an "eminently respectable" rating.

An organization devoted to promoting the seemings of virtue and the substance of vice, and strong in the pietism of diseased nerves, as well as political influence, is now asking the public to follow our present non-sensical legislation to its logical conclusion. If these unintelligent "dearies"



have their way, we shall soon have a "smokeless literature." This means that public libraries are to exclude, and ultimately legislation is to suppress, all books wherein smoking or drinking is described. Soon all publications which use the words *tobacco* or *alcohol* will be excluded from the mails, and just as logically and "morally" as what is now excluded. "Moral" sentimentalizing is naturally expressed in righteous vituperation. Unenlightened minds readily mistake question-begging epithets for reasoning, and cowardly political adventurers enact its sentiments into law, thus bargaining away the liberties they are sworn to protect, for a brief official opportunity to "graft" through the voting support of stupid "moral" bigots. I have it from the advocates of moralization by force that they are always most hopeful in securing paternalistic legislation about sex-matters from that legislature which is most corrupt. The reason is apparent. To the end that the unreason of our purists' claim of moral motive may be shown to be untrue, let us make a searching inquiry into the relationship of morals and our aversion to "obscene" literature.

I never have met a purist nor any one else who would admit that his own sex-morality had ever been impaired as the result of reading "obscene" books. I never have found any one even endeavoring to prove that a single case of sexual depravity would not have been *except for* "obscene" literature or art. In my boyhood, and since, I have seen pictures of lewdness and read so-called "obscene" books, and I cannot discover that it has injured me any, unless it be injury to have my sex-sensibilities considerably blunted, which I suspect may have come partly as a result of my study of sexual psychology.

Mr. Comstock is also an unconscious witness to the harmlessness of obscenities. In a recent report he informs us that for thirty years he has "stood at the mouth of a sewer," searching for and devouring "obscenity" for a salary; and yet he claims that this lucrative delving in "filth" has left him, or made him, so much purer than all the rest of humanity that they cannot be trusted to choose their own literature and art until it has been expurgated by him. Why is Mr. Comstock immune? It may be because he is an abnormal man, upon whom, for that reason, sensual ideas do not produce their normal reaction,—in which case it is an outrage to make his abnormality a standard by which to fix what must be withheld from others. On the other hand, Mr. Comstock may be an average normal man, who has seen more "obscene" pictures and read more "obscene" books, and retained a larger collection of these, than any living man. If it is true that his morality is still unimpaired, then it would seem to follow that "obscenity" cannot injure the ordinary normal human.

There are no other conditions to the problem than the two above stated, and this proves that "obscene" literature and art are morally

harmless upon all normal persons, and that if undesired results shall anywhere manifest themselves these are primarily due to abnormality in the individual and not to any evil inherent in the particular stimulation, which only brought the evidence of the abnormality to light. This is illustrated by the fact that reading *Uncle Tom's Cabin* was the starting-point in making one man a sex-pervert, and a book on surgery not connected with sex, as well as much religious exhortation to "love God," has proved to operate as an aphrodisiac. The "immorality" resulting from reading a book depends, not upon its "obscenity," but upon the abnormality of the reading mind, which the book does not create but simply reveals.

The girl-child who stimulates into activity the defloration mania of some old roué is not responsible for his assault upon her, and the child should not be suppressed or punished upon any such a theory. A small boy, the sight of whom operates as an aphrodisiac upon a pervert, should not on that account be suppressed or punished. If a book or a picture does the same for a nymphomaniac or a satyr, the book is not to blame; and for the same reason that we do not punish the children in the above cases, so we should not punish the publisher in the last case. The desire for pornographic literature is but the evidence that healthy and natural curiosity has grown morbid through the purist's success in suppressing the proper information, which would satisfy it in the normal state and would be a most important factor in keeping it healthy. More voluminous and more free sex-discussion is therefore essential as a prophylactic.

The public welfare and morality are concerned to discover and cure social diseases and are not in the least concerned in the mere concealment of their symptoms, and that is all the purist's present efforts amount to.

There are still other means of proving the falsity of the claim that social utility and public morals are concerned in the suppression of obscene literature. I will now show that in another large number of instances it is a mere matter of unreasoned moral sentimentalizing over words,—that is, over literary style, and not over the ideas expressed or suggested nor their moral consequences, but over the manner in which it is done.

Even the United States courts sometimes agree with me in asserting that the obscenity test of literature is purely a matter of literary style. Read this decision:

The problem of population, and other questions of social ethics and the sexual relations, may be publicly discussed upon such a high plane of philosophy, thought, and fitness of language as to make it legally unexceptional. They may be discussed so as to be plain yet chaste, so as to be instructive and corrective *without being coarse, vulgar, or seductive*. But when such publication descends to a low plane of *indecent illustrations and grossness of expression it loses all claim to respectability,\**

\**U. S. vs. Harman*, 45 Federal Reporter, p. 423.

and therefore is criminal. But the "intelligent" moralists of hysteria are still so certain that it is ethics and not literary style which is in issue during most "obscenity" prosecutions, that I must make a more careful analysis of the moral claim, or pretense, put forth in justification.

Those exemplary moralists the newspaper-scribblers, and their purist adherents, think, or pretend, that they are conserving morality by mentioning sexual irregularity only by well-veiled but effectively pointed insinuations. These verbal moralists will announce that a divorce has been "granted upon biblical grounds," when they mean "adultery," but for "moral" reasons would not use the word. Let us study the question a little and see if morality is really concerned, or if this is a mere matter of expediency in politeness of style, and based upon moral sentimentalizing, instead of reason. Perhaps I can best show the absurdity of the former contention by a series of different expressions, all conveying precisely the same thought,—which shall be one that is unquestionably moral,—and then inquire where the immorality begins in the course of several successive changes in the mode of presenting, without changing the idea itself.

I think I may assume that there is no one so silly as to object even slightly to such a phrase as this: "Thou shalt not forsake thy spouse and permit thyself to become a participant with another in the initial act for the investiture of a human life." Perhaps no one would object as yet if I became a little more specific and wrote: "Thou shalt not disobey the seventh commandment." From the fact that all journals for general circulation so studiously avoid the exact words of the commandment, I judge that many must deem it objectionable to print "Thou shalt not commit adultery."

Now then, I ask, how is morality differently concerned in these different modes of expressing the same idea? Only the same identical thought is suggested to the mind in each case, and that same idea must necessarily have the same *moral effect* whichever of the foregoing modes of expression is used and notwithstanding different emotions are evoked by the different ways in which the thought is symbolized. That the one set of symbols is associated with emotions of approval and another with emotions of disapproval, concerns exclusively the style of expression and has nothing whatever to do with morality.

Let me carry this method a little farther and see if it must not lead us always to the same result, even though it may become more difficult to keep our "moral" sentimentalism subordinate to our reasoning faculties. Having now resolved that reason shall be your only guide, I will suggest a few other ways of expressing the seventh commandment.

Let us suppose that some publisher should replace the last word of the commandment by others, still presenting the same idea and nothing

else, and to that end let us suppose that he should use the stable-boy's mode of expression. Thus from sheer poverty in vocabulary one might use that word which we all learned and used during our youth, "the most objectionable word in the English language." The idea which the commandment seeks to implant is unchanged and the morality of it is not in the least altered, and yet most people would now demand a prosecution for "obscenity." Then isn't it a mere matter of literary style?

I might even carry this transition in modes of conveying the thought still farther and suggest the possibility that some one might take the ten commandments and replace the verbal symbol of that which is condemned by a pictorial presentation. The morality of the idea and the idea itself are unchanged in every instance, and yet for thus expressing the prohibition of one of the commandments every one (that is, almost every one who has come under the influence of *paritaa* "civilization") would rise to demand the severest punishment of the publisher. Although the idea of the seventh commandment would still be accurately expressed, and simply because it is done in an unusual and unprudish manner, it would be declared criminal. But why?

Again I ask, how is morality differently concerned in these different modes of expressing the same idea? Only the same identical thought is suggested to the mind in each case, and that same idea must necessarily have and produce the same moral consequences whichever of the foregoing modes of expression is used, notwithstanding the difference in the emotions evoked by the different thought-symbols. All this only proves over again that "obscenity" is not in the idea conveyed, nor in differences as to the moral consequences of variously expressing the seventh commandment, but wholly and exclusively in the emotions associated with particular methods of symbolizing the thought.

It is all but a special illustration of the rule stated by Professor Thomas when he says:

When once a habit is fixed, interference with its smooth running causes an emotion. The nature of the habit broken is of no importance. If it were habitual for *grandes dames* to go barefoot on our boulevards or to wear sleeveless dresses at high noon, the contrary would be embarrassing.†

So it is in literary fashion as well. "The most objectionable word in the English language" has become so only in recent times. It is found in the unexpurgated editions of Shakespeare, and was the word in polite use at this time. In that edition of the Bible published in London in 1615, known as the "Breeches" edition (because of the use of that word in Genesis iii, 7), we find "the most objectionable word in the English language at I Corinthians, chap. vi, verse 9." In N. Bailey's dictionary, that

†*Sex and Society*, p. 207.

same "most objectionable word in the English language" has only a figurative application to the procreative act and its meaning is "to plant." By coming into general use, those who wished to be different from the common people invented new words to express the same fact. When these new words cease to operate as a veil, because their former figurative meaning has become literal, and it has come into general use among the vulgar, emotions of disapproval will come to be associated with the new word. Other words are then coined by the polite, and what formerly was "good form" now becomes obsolete and is denounced as "obscene," but rational morality is not in the least concerned with this change of literary fashion. No! It is only a matter of ethical sentimentalizing,—of the morals of hysteria,—and has to do only with modes of expression—that is, with literary style, and not moral consequences. The claim that the latter is its motive comes as a result of that very ancient and still very popular error of trying to objectivize our emotional (subjective) moral estimates. Persons with trained minds know better.

## "The Unwritten Law."

BY EDWIN C. WALKER.

The unreason that characterizes human actions in the domain of sex and that is imported into the discussion of problems growing out of the mistakes and crimes of men and women in this domain, has reached the point of insanity during the two years that have elapsed since the murder of Stanford White by young Thaw. In New York, in Belgium, in Virginia, in Mississippi, and other regions, "the unwritten law" has been vindicated in part or wholly by juries, judges, State officials, and great masses of the public. Juries have divided in cases of cold-blooded assassination tried before them, or have acquitted with or without time taken for deliberation; judges have ruled and charged in a manner to disgrace savage masters of life and death, and a governor has pardoned—when a jury and court had withstood the impassioned pleas of the counsel for the defense, the first to the extent of bringing in a verdict of "guilty," and the other to the extent of imposing a light sentence of imprisonment—before a day of the sentence had been served.

Back of all this false sentiment and wretched trifling with the safeguards of human life, lies the hybrid sexual moralism born of the cross-breeding of asceticism and debauchery. For the glory of the gods, the

virgin is the highest type of womanhood. Out of this concept, the nun, crucifying love. For the glory of kings, the prolific mother is the noblest woman in the State. Out of this concept, on one hand, the obedient wife bearing children to the limit of her physical, and beyond the limits, often, of her mental and moral, capacity; and on the other hand, the unmarried woman, still a virgin but not a *religieuse*, the spinster, the "old maid," despised, or, at the best, pitied, by the owners and fillers of the human rabbit-warrens in unconscious irony called "homes."

But the ministers-resident and the common worshipers of the gods are at the same time the subjects of the temporal kings or the citizens of the States. In their dual rôle, they must establish a *modus vivendi*. There must be a working compromise of the antagonistic ideas they accept. Out of this adultery of ideals have come the illegitimate sexual ethics of Harry Thaw, Judge Loving, Governor Vardaman, and the others. Socially, the result has been the division of women into three classes: First, religious devotees, sworn to the atrophy of their sexhood on the altars of the gods. Second, wives sworn to the use of their sexhood as their husbands may decree. Third, prostitutes, fated to the rotting out of their sexhood in the service of the wives, as fatuous publicists proclaim, that the home may remain "pure" and "sacred," and that they, the prostitutes, may live for a few years, at first richly or gaudily, and after that in poverty and squalor, as the "vessels of dishonor" of men they fear or hate.

The nun is "divine," the wife and mother is the "hope of society," and the prostitute is a "sociological necessity." And when reformers, radicals, refuse to sacrifice to this civic Holy Trinity, they are shunned as shameless blasphemers if not imprisoned as rebels to god and president.

Rape is a heinous crime—save when the victim is the wife of the assaulter; *then* no action will lie, either in court or the conscience of the public.

Legally, and in the "consensus of the competent" of the people, a wife must say "yes" to her husband, but not "no" to him, whatever his character or condition, or her feelings for him or against him. On the contrary, she must say "no" to any man not her husband; never "yes," whatever his character, or her feelings for him. She is a possession, not a person. And, generally, she *tries* to hold her husband in as similar a bondage as the physiological factors permit.

The man of the family is the keeper of the "honor" of the female member or members of the family—mother, wife, sister, daughter, niece, one or all—even to the point of murder and even if no one of those directly and legitimately involved has complained or wished to complain of the words or acts that have incited and armed the murderer. And this man is still the keeper of the "honor" of the woman or women of his

family when his own life is “irregular” or leprous. He may go unscathed of the crime of murder even if he goes from the assassination of his wife’s lover to the arms of his mistress. He may convey to his wife the germs of fearful disease and yet be acquitted by a stupid jury or pardoned by a fire-eating governor if he shoots down without question a clean and honorable man whom he merely suspects of being the friend of his wife.

In cities as widely separated as Berlin and New York, waves of crime against women and girl-children have been sweeping for a year or more, and perhaps have not yet reached their crest. Simple single assault, assault by “gangs,” mutilation, strangling and murder in other ways, have raged and still rage in these centers of Christian, monogamic, civilization. The maimed and slaughtered victims range in age from five to seventy years. So far as we know, or reasonably may surmise, all the perpetrators of these cruel deeds have been indoctrinated with the precepts of the current sexual morality. But this early and persistent vaccination has not proved to be a prophylactic against cowardly and outrageous intrusion upon and destruction of the feeble and innocent; it has protected neither babyhood nor decrepitude.

But does all this “connect” with the subject, you ask; with “The Unwritten Law”? Yes; it does. Nothing that has followed my opening paragraph is a digression. “The Unwritten Law” has its roots deep in this poisonous soil of ignorance and the subordination of women; the subordination of this woman to an anti-natural church, of that woman to a husband, and of this other woman to the chance buyer in the market created by economic necessity, superstition, or social stigma.

So long as society, and the law which is the expression of society’s intellectual weakness and ethical halting, affirms, in terms or by omission, the right of some men in some circumstances to coerce some women into relations of sex undesired by these women, or to forbid to them relations which they do desire, so long will society and its laws give sanction to rape as a permanent factor of the institutions that grow out of the closest relation of men with women. The churchmen who oppose divorce, and the other churchmen who would permit a few divorces but would join with the first class in forbidding the remarriage of divorced persons; the lawmakers and judges who grant the State’s approval to this medieval dullness and inhumanity, and the people at large who acquiesce, for any reason or for want of reason, in this miserable gospel and law, must share the fearful responsibility for the ravishments, the child-manglings, and the “love-murders” that disgrace our race and impeach the sense and sanity which it vaingloriously boasts.

Except under stress of overpowering physical force, every woman who has been rightly educated in these matters and who has dignity and mental

strength, is perfectly safe in the presence of any man who is not armed with a license to intrude. She cannot be "insulted," nor "dishonored"; she needs not nor asks for an "avenger"; no man is required to kill another man to vindicate either her or himself. She is not a chattel, and what she chooses for herself it is her right to choose. The man who really insults her is the one who violently intervenes between her and the object of her choice; who in effect says that she is incapable of determining for herself the most personal actions of her life; that he knows better than she does what is good for her. Of course, he may be wiser, but he does not establish the alleged fact by murdering her or any one else. What he does demonstrate is his passion- or pride-blindness and his unwillingness to leave to time and reason the determination of the comparative wisdom of himself and others in regard to courses of action that primarily concern them.

Necessarily, the same logic applies in the rarer cases where women take upon themselves the execution of the "unwritten law."

There is this similarity between the "administrative process" and the "unwritten law," and it is an ominous similarity in essentials: Both deny to the accused or suspected person the fair and deliberate trial which is the most precious fruit of the grievous and costly struggles of thousands of years. Each is a variant of the rule of the mob: The administrative process, where an official person or a few official persons override the rights of the accused with all the mob's unreason and unfairness; the unwritten law, where an unofficial person puts into effect all the mob's head-long passion and cynical partialism. These three are inseparably related types of reversion to primitive superstition, absolutism, and blood-lust. Together, they constitute the gravest menace to all that is good or is working towards good in our civilization. A powerful enemy among the nations, whose war-fleets might threaten our coasts, would not be one-tenth as dangerous as is any one newspaper of wide circulation that fosters or merely tolerates these three treasons against man, or any one of them.

What the unwritten law is, as interpreted by its defenders and executors, was well shown in an editorial in *The Evening Sun*, of New York, issue of July 20, 1907. Speaking of the protest of Mississippians against the pardon of Mrs. Birdsong, the paper continues:

It is to be noticed, however, that the point of the argument made against granting a pardon to her was that it was not an unwritten law case, the very argument implying that there was an unwritten law to be maintained and vindicated. Governor Vardaman seems, however, to have a clearer idea than the objecting Mississippians as to what the unwritten law comprehends and has apparently made a very logical extension of it as it was developed in the recent Loving case in Virginia. In that case, it will be remembered, it was established that according to the unwritten law it was sufficient justification for killing a



man if a female relative of the killer had told him a story accusing the man who was killed, no matter whether or not the story was true. Governor Vardaman's pardon of Mrs. Birdsong simply shows that from the Loving case it follows that it is merely necessary to have an unwritten law story to tell in order to obtain a license to kill or indulgence for killing, and that not only is an unwritten law story immune from attack as to whether or not it is true, but that the judgment of the person who tells it is final as to whether or not it is an unwritten law story at all. This being so, there is only one possible outcome of an unwritten law case, freedom by acquittal or pardon.

Strange as it may seem, *The Evening Sun's* indictment of the murderers and their apologists is even less sweeping than is their own indictment of themselves in their official utterances and actions. In the Loving case, the presiding judge, overruling the prosecution, held that a potential murderer of this class could not be expected or asked to investigate a story told him by a female relative. It was his prerogative to act in the heat of passion [or whiskey]; he was expected to shoot as soon as possible; the investigation could wait until the farce of his "trial" was put on the boards. If it was then discovered that there was a case of mistaken identity, or that the woman was hysterical, or had been willingly a participant, or was animated by pique or malice—well, that was the bad luck of the victim of the avenger's righteous wrath or whiskey; certainly it could not be construed as in any degree compromising the murderer; it was not *his* fault that the victim was guiltless, for, under the written law, the consequences are the same, once the story is told, whether the teller of it has or has not been insulted or assaulted. What is an innocent man's life, weighed in the scales against "outraged honor," that a gentleman should bother with such a trifle as prudent inquiry concerning the guilt or innocence of the accused, before committing an irrevocable act? The unwritten law would not be the unwritten law if there were anything judicial or fair or decent about it, and what then would become of the financial interests of the criminal section of the press, and, consequently, of the political interests of its owners?

During the terrible Thaw trial in New York, every effort was made by this section of the press to put the unwritten above the written law, above the constitutional and statutory defenses of human life; to put the lives of men wholly at the mercy of irresponsible neurotics; to do away with the last semblance of judicial investigation in all causes involving the question of "honor"; to charge the very atmosphere with such intense hatred of White, by means of every trick and invention of unscrupulous writers and illustrators, and with so much hysterical passion-stimulated sympathy with Thaw, that the jury would be overborne and terrorized by the press-led mob, and would acquit, no matter what the evidence. This monstrous contempt of court—monstrous because digging right under the

foundations of citizens' right, the constitutional guarantee of a fair trial before the infliction of penalty—came very near to success, for there were millions of dollars, vain and greedy ambitions, imported political spellbinders, and all that money spent like water could buy in the domestic market of cunning, sensation, deft weaving of words, and besotted prejudice, behind this vilest of mercenary crusades. The chorus girl—an angel of light (no matter how she may have lied in defense of her husband) when compared with the newspaper owners who ruthlessly exploited her that their coffers might fill and their ambitions be gratified—was shown in every possible attitude daily; insolent votes were taken; wildly improbable “interviews” published; “mare’s nests” hourly discovered—in brief, all was done that conscienceless ingenuity could devise and great wealth bring to pass, to make passion-murder, jealousy-murder, safe and popular, and so increase circulation that advertisers gladly would pay more and more for inches and columns and pages of space.

The less judicial such a trial could be made, the more excitement created, the more minds of the people could be tainted with the idea of private and instant redress of sexual wrongs, or alleged wrongs, the better for owners of newspapers of this class, because imitation is a weakness of millions, delusions are epidemic, suggestion is potent, and one such crime as that of Thaw, capitalized as it was capitalized, is sure to bring in rich dividends in the shape of other crimes, which will sell other millions of copies and attract still more and bigger checks from advertisers.

And yet there are some men and women of intellect, and more of honest intentions, radicals who are really anxious to lift humanity out of this cesspool of ignorance and filth, who continue to give their coppers and nickels for, and bestow their advertising patronage upon, these papers! It is amazing and unaccountable. And the wonder grows when it is recalled that these papers have been and are the most consistent, persistent, and mendacious opponents of freedom of speech and press; that they have sustained the Comstock censorship with an ardor not merely conservative, but reactionary, contrasted with which the temper of most of the other papers, never of the best, is distinctly better.

“The unwritten law,” in a broader meaning, is the *ex parte* inquiry, the acceptance or condemnation after hearing only one side, and this is what progressive thought always suffers from, never more so than when it has to do with questions of love, sex, and marriage. Judge Loving kills a man without asking him for his version of a story of asserted wrongdoing. The public condemns unorthodox thought regarding sex, without taking the trouble to ascertain what the proponents of that thought have to say for it, content with the caricature of it blazoned by the press that fattens on sexual scandal, misery, and crime.

## Votes for Women.

BY GEORGE BEDBOROUGH.

In England today we never hear of the "New Woman"—the "New Theology" seems to have taken her place. We have instead the new Woman's Movement—the movement of the modern cultured healthy young woman who has too keen a sense of humor to be successfully ridiculed. The present movement has come to stay. Making allowances for flighty adventures and indefensible mistakes inseparable from a new phase of progress, the leaders of the cause have steered wonderfully clear of false steps. The blunders are mostly caused by irresponsible individual followers whose zeal outruns their discretion, or are the deliberate work of undesirables exploiting a great idea in the interests of personal notoriety.

There is a temporary summer lull in the suffragist storm, but great events are being projected and there will be a renewal of the fight as soon as the holiday season is at an end. Meanwhile we have had novels, plays, essays, and parliamentary candidates in the interest of what has become known as the Suffragette movement. The name is a new one, and not a particularly happy one, but, having been invented by the enemy, it will probably stick. The Woman's movement has had many adventures in England and it is not necessary to refer to its early history, the literature of which fills one with a vague surprise that such eloquence and logic should have fallen on such deaf ears. The last outbreak of definite propaganda in England took place fifteen or twenty years ago. In 1886 Helen Taylor, John Stuart Mill's niece, stood as parliamentary candidate for North Camberwell, London, where she made a famous fight notwithstanding the refusal of the Returning Office to accept her nomination. That experiment has never been tried since, but would probably do much better service to the cause than the recent electoral fight in which Mr. Russell unsuccessfully contested a seat as free-trade *cum* woman-suffrage candidate.

Fifteen years ago the movement had a periodical press in its interest. The *Woman's Herald* was a splendid weekly advocate of woman's needs; it was succeeded by *Shafts*, an excellent journal edited by Mrs. Sibthorp, a living and devoted servant of the movement. I had the honor of being one of the few men privileged to subscribe to its columns, my weekly column continuing until I started *The Adult*. Mrs. Sibthorp should never be forgotten, because she was a pioneer of the view that the woman's cause is going to help the general progress of mankind. Week by week she made the motto and keynote of her paper Ibsen's dictum that the future belongs

to women and the workers. She was, with the late Mrs. Massingberd, also instrumental in founding the Pioneer Club, the developments of which are seen in the present Lyceum Club for women, and other important institutions. It is very unfortunate that no English woman's paper now exists in any way similar to these pioneer organs.

Amongst the novels which have appeared, expressive of the new spirit, must be mentioned *The Girl and the Gods*, a sensational story inspired by every teaching that Moses Harman holds dear—mixed certainly with a rather harsh cynicism which throws into greater relief the philosophy which it embodies. The authoress, Charlotte Mansfield, was a writer in the *Woman's Herald* and also, I believe, in *Shafts*. She is a young woman of great personal charm and lofty purpose, who is undeterred by commercial restraints from expressing the thing she thinks.

Mrs. Ethel Snowden (wife of a Labor member of Parliament) writes forcefully in her striking little book called *The Woman Socialist*. Like most of the progressive women of today, she is a "Suffragette" with a purpose beyond the mere acquisition of a vote. The quotations in her book from Edward Carpenter, Ellis Ethelmer, etc., show that Mrs. Snowden believes with all her soul in free motherhood. The following sentences culled from this interesting little book show this:

The lives of women will be much wider and more interesting when the new order is established. Only a call to maternity will sanction maternity. There will be no unwilling mothers. The children born will be wanted.

Free love, as that term is ordinarily understood, is not the disastrous promise of the future. It is the awful fact of the present.

The men of today divide their womenkind into two classes . . . there are the "good" women whom they marry, . . . and there are the "bad" women. . . . Here is the greatest problem which will face the women. It is a problem which goes down to the very roots of our civilization. But it will be solved. Men alone cannot solve it, but women and men together *can* and *must* do something for wedded and unwedded wives, for fallen womanhood whether within or without the bonds of marriage.

The saddest feature of woman's enslavement is that she grows contented so; but not happy.

Free as the wind, the Socialist wife will be bound only by her natural love for husband and children.

Not the gain of a party, not the enrichment of a class, should be the motive for granting an obvious right; but its object should be the raising of a sex out of the accursed slavery of custom, tradition and conventionality into the sweetness and light of a perfect liberty.

The Suffragist women of today in England do not need to be told how valueless the vote will be except as part of a wider movement than any which could be satisfied with such poor fare as pleases the average male voter. The movement is strong because it combines all classes of women

and some men in a demand for the right to govern oneself—the first of all rights. Women at present have to obey whatever laws are thrust upon them. The Suffragist movement is very largely a rebellion against the subordination to external authority. Consciously or unconsciously this must be the tendency of Suffragism, and it is the more valuable because the greatest enemies of woman-government will become our allies as time goes on. At present the latter resist women's claim to govern. Later, when women succeed (as they must succeed in a theoretically free country), these enemies will become foes to *all* oppressive government. The dreams of the idealistic democrats will be at one with the aims of communist-individualists. Women intend to undo a great many existent laws—those enactments which invade her personal and social life, those monopolies which arrogate to a sex what is wanted for mankind, and those restrictions which are insulting, crippling and stultifying woman wherever she attempts to leave the narrowing environment which society now prescribes for her. Perhaps instead of man ruling woman, mankind will one day free itself in freeing woman.

Miss Elizabeth Robins' play, *Votes for Women*, at the Court Theater, London, would have been remarkable but for the performances of Bernard Shaw's *Man and Superman* and *Don Juan in Hell* at the same theater during the same season. *Votes for Women* is not a good play. Its author, a brilliant novelist and actress, will do better with more experience. She understands the way to her readers' hearts and minds in her books—which should be read by all reformers—but she has not yet found the dramatic method of impressing eyes, ears, heart and intellect simultaneously. She will do it next time, if I am any judge. *Votes for Women* has for its theme the unforgiving woman who has lost much through the accursed laws of society, but who cherishes her grievance against the individual man through whom she suffers. Happily she has an opportunity of passing on to the whole of her sex the man's expiation, which comes too late to be of personal worth to her. The man through whom she suffered when he was poor and obscure has now risen to a commanding senatorial position, and when they meet again she demands as the price of her personal silence that he shall force on his party the enfranchisement of her sex. By far the finest part of the play (apart from stage effects) is the narrative of the heroine, who moves the audience to tears by telling a story common to myriads of women—a story which would lose nothing of its emotional strength if our laws were blamed more than men, and society more than the individual man. Miss Robins undoubtedly feels this, as is evident from many lines in the play and from the character of the man; but the impression left on the audience is that principles are swallowed up in personalities. The

conclusion is terribly tame. The great drama of primitive passion is remorselessly switched on to a mere incident in an election campaign. Perhaps the author meant us to understand that even to the end man swindles woman, and when she demands justice for her sex and plays an irresistible trump card her old enemy, man, sidetracks her. She asked for Justice and he pilots her on to Politics. She doesn't even get a vote in the play; she merely figures as a "plank" in a party program. The stage scene of a "Woman's Suffrage Demonstration in Trafalgar Square, London," is a wonderful production. The dialogue of Miss Robins is witty, lifelike, and suggestive, some of the speeches representing the high-water mark of outdoor oratory—popular, eloquent, and convincing. The interruptions by the crowd are better than any farce. Miss Robins has caught the cockney crowd at its best. It is as good-natured as it is true, in its representation of the mob's thoughtless, irresponsible, burly, intolerant, good-humored stupidity. The stage management did its best with the scenery and made the picture live. There was Trafalgar Square, not as on Bloody Sunday, when the police killed Linnell and arrested Mrs. Besant, Burns, Graham, and others, but Trafalgar Square of today—half a dozen speakers, excited enthusiasts, orating to a huge crowd of unbelievers, with an army of police assisting the promoters to keep order and occasionally removing a too voluble dissident. This scene was worth more than all the rest of the play and ought to be revived again and again.

*London, England.*

## Zephyr Ripples.

BY ERNEST WINNE.

My heart, dear one, is like a placid sea,  
While yours is as the warm south wind to me,  
Whose zephyrs stir the waters of my soul  
In rippling waves that smoothly roll.  
Some loves there are with strength of northern blast,  
That shake one's deepest being while they last;  
But I have always found it true: with love  
That elevates our feelings high above  
Their normal plane as north wind piles the sea,  
Beside each watery mount there needs must be  
A corresponding vale—so high, so deep,  
None could such ecstasy with safety keep,—

And should such sadness oft the soul annoy  
Life's sorrow would by far exceed its joy.

So give to me the south-wind love, that lasts  
When long spent is the force of northern blasts;  
Which, less demonstrative than such love-storm,  
Yet keeps the heart more comfortably warm—  
For strangely there is love that's so intense  
It chills us by its very violence.  
What if the south wind sometimes blows o'erhead  
Sun-hiding nimbus clouds (when toil for bread  
Awhile absorbs both hand and heart and brain),  
These but restore us in essential rain  
The waters that the sun of love has drawn.

Then blow, my warm and steady love, blow on,  
Keeping my soul in a pacific calm,  
Attuned to earth yet singing e'er a psalm  
Of praise to heaven that spite of life's alloy  
I've found in you the secret of its joy;  
And in this cheer and this benign control  
The smoothly rolling waters of my soul,  
Coöperating with your gentle breeze  
Of broadly wise and world-wide sympathies,  
Shall carry truth and love filled barks of thought  
To many who have long and vainly sought—  
Not dashing with iconoclastic shocks  
Their heart-entwined delusions on the rocks  
Of sacrilege, but with a kindly tact  
Floating their thought to fertile fields of fact,  
Where they the worth of truth will recognize  
And drop their errors without sacrifice.

Thus in your even-tempered love I find  
The superexcellence of a balanced mind,  
And you to me love's truth have sweetly taught,  
That may be briefly stated in this thought:  
Whoso desires to know the love that's best,  
Surely there can than this no better test  
Be found by him who dives or soars or delves—  
That's best that makes us most our normal selves,  
And that is best for all which on the whole  
Tends most to make a fully rounded soul.

## Climatology: Its Bearing Upon Eugenics

BY JOSEPH STEINER, Ph.D.

In the July number of *THE AMERICAN JOURNAL OF EUGENICS* appears an article by Professor Edgar L. Larkin under the somewhat startling heading "An Appalling State of Affairs," which, owing to its terrible forebodings, deserves more than a passing notice.

If the picture he portrays in such hideous colors is true to all the inter-related facts of the case, then we may as well give up all efforts for human betterment, throw social evolution to the dogs, and resign ourselves to the inevitable destruction that awaits us as humanized beings that have been evolved through countless ages, together with the obliteration of the entire anthropoid species from the map of our earth.

Having, however, given years of study and observation to the subject-matter, I cannot share the pessimistic views entertained by Professor Larkin, who, by failing to take into account certain facts that are fundamental to a proper understanding of the problem he sets forth, has failed to make a proper connection between the effects he overdraws and the causes in which they have their origin—chief among which are the climatic conditions and their effect upon plant, animal, and social life.

The fact that Luther Burbank selected California instead of the jungles of India or Africa as the most suitable location for his experiments, seems to have been without any significance worth taking into account by Professor Larkin in his article, and the same is the case with the experiments carried on at the Hagenback zoölogical stations.

Bermuda (one of the British West India Islands) imports annually millions of bushels of potatoes from Canada for seeding purposes. Why does she do this? For the simple reason that she cannot produce marketable potatoes from home-grown seed; but, by utilizing the hardiest seed obtainable, her crops excel all others in flavor and uniformity of size.

He overlooks the fact that a tropical heat has the effect of driving every growth to seed in both plant and animal life, and that consequently a high order of intellectual and physical development under the influence of a tropical sun (except under most favorable conditions) is out of the question. Hence, it is the effect of climate that is primarily responsible for the premature pubescence of females in those latitudes, together with the consequent "debasement of sex," as he terms it; and not natural depravity, as he implies. In fact, those people are no more to blame for their low grade of development than they are for any other characteristic



in their make-up. As well blame the cretins for being affected with cretinism, together with their pygmy statures, their gluttony, and sexual vices, when it is a well-known fact that their stunted condition is due to the heavy deposits of lime in the water they are compelled to drink, as to blame the inhabitants of the tropics for their shortcomings.

He need not have gone all the way to India for the fact of early pubescence of females, as the same conditions exist throughout the whole tropical belt. I have found it quite as abundant in the West Indies as elsewhere. Even in Cuba I have seen females not over nine years old with their own babies in their arms.

It was my good fortune during the year 1882 to make a trip from Vera Cruz, Mexico, to Greenbay Harbor, Spitzbergen, stopping at all the principal ports of the Atlantic coast as far up as St. John's, N. F., and from thence across the Atlantic to Kykyavick, Iceland, and thence up along the Norwegian coast to the most northern fishing village, called Hammerfest, during which I could not help noticing the tremendous effect of climate upon the reproductive forces of nature, especially in determining the period of pubescence in females. During this trip I found that while pubescence in the tropics sets in between four and ten years of age, in the arctic region it does not develop until from twenty-eight to thirty years, whilst the period of adolescence is from thirty to fifty-five years—some women giving birth to children even at sixty years of age.

Now let the reader compare this with the tendency to pubescence in the tropics, where a woman of twenty years looks as old as an old hag of sixty in our latitude, and then judge for himself whether what Professor Larkin complains of is due to inherent depravity, as he claims, or to climatic conditions.

As a matter of fact, Britain's colonial policy is largely founded upon a recognition of the effect of climatic conditions upon the inhabitants living under them, and she shapes her policy in accordance with their requirements.

While we were stopping at St. John's, N. F., a British man-o'-war was there, with four hundred boys on board, from fourteen to sixteen years of age, destined for the British Eskimo colonies; the object being to have these boys intermarry with Eskimo women, and when their male progeny arrived at a suitable age, to have them brought to England for training, and at maturity to be returned to their parent settlement to continue the improvement of the Eskimo race by eugenic methods.

As I see it, the chief difficulty with most reformers, especially missionaries, in getting an intellectual grasp of the sex-problem, is their fixed notion that our accepted standard of morals is perfect and universally applicable to all peoples, regardless of climatic or other conditions; when,

as a matter of fact, our moral code is based on a set of ecclesiastical canons which nobody who is fit to be outside of an insane asylum takes any stock in, and which cannot stand the test of scientific analysis. Hence their insane effort to impose the same upon all people, without regard to climatic or other conditions which are bound to render the code nugatory and (as the history of the Borneo Islanders proves) destructive to the people upon whom it is imposed. They fail to see that in the intercourse of the sexes, as well as in the matter of subsistence, what is extremely repulsive to one person, race, or people, may be a source of unflagging delight to others; so that, by the immutable law of compensation, if we insist upon forcing our habits and customs on the Orientals, we must expect to get some of theirs in return, whether we like it or not.

As to the missionary to whom he refers, I have to say that my experience with her class inclines me to take their statements with a liberal allowance of salt. They have a habit of painting the devil not in his true colors, but as black as they can make him. To hear them talk about the nautch-girls, one would suppose them to be the vilest specimens of the human family to be found on the globe; when really they are, with rare exceptions, the only females in India possessing any culture and refinement—a possession that is a primary requisite to their profession. In the eyes of the missionary, their heinousness consists in the fact that they practice venery as a religious accessory to phallic worship. To understand the nautch-girl, one must have seen them in their phallic temples during their worship of Priapus, when every pose is a poem and every gesture symbolizes a prayer as devout as that of any Catholic at the communion-altar.

I realize how difficult it is for a mind filled with a sense of the obscene to grasp the feelings of a people whose minds from infancy have been trained in the opposite direction. Antipathy cannot be transformed into love and sympathy at will, but feeling is a poor guide to conclusion. Only in the light of logical and historical reasoning can the truth be found, and it is only by following this course that we are able to perceive the piety that underlies actions which to us seem so lascivious.

Mrs. Child, whose intelligence, purity, and modesty no one will question, in speaking of phallic worship says:

The sexual emblem everywhere conspicuous in the sculptures of the temples would seem to us impure in description, but no clean and thoughtful mind could so regard them while witnessing the obvious simplicity and solemnity with which the subject is treated.

The same is equally true of what is known of the nautch-dance, and those who condemn it simply cast the shadow of their own grossness upon the most solemn act to which we owe our existence.

As I see it, reproduction and existence are the primary manifestations of genetic law, and to the unperverted mind the one is just as pure, clean, and sweet as the other. To learn this lesson we have to go back to the Orient and embrace that much-maligned system of worship called phallism, wherein God is recognized as the personification of carnal and divine love.

Professor F. G. Carpenter, writing from India to the *Evening Star* of Washington, D. C., says:

Missionaries have spared no effort in trying to get nautch-girls in India to relinquish their profession, by offering them the most tempting inducements, and up to this writing they have not succeeded in a single case.

Surely, if their manner of life were as revolting as these missionaries portray it, their proselyting efforts would not result in such flat failure. At this point I would ask the reader to compare the above statement of Professor Carpenter with that of Professor Larkin, in which he says that "85 per cent of the married couples of the United States now regret that they are married," and I think that he will agree with me that, as between such married women and the nautch-girls, the latter had the best of the bargain by no less than 85 per cent.

As to "the Hindu menace" to which he refers, I am satisfied that our climate renders us immune against its ravages. The danger that threatens us does not come from that source, but from economic maladjustment, which is responsible for all the vice and crime we have, and which is a far greater menace than anything we could get from India. Until the industrial problem is settled we cannot hope to make much headway in the practical solution of the problem of eugenics.

## Right Marital Relations.

I have read an article in the July number of *EUGENICS*, by Jonathan Mayo Crane, on "Reproduction of the Unfit," that has filled me with amazement. If the remedy proposed by Mr. Crane is indorsed by the American Society of Eugenics (wouldn't "Birthright Society" be a more intelligible name, by the way?) then I do not wish to have anything to do with the society.

The burden of Mr. Crane's article is that the poor, who, he says, raise "the largest proportion of criminal and defective children" (which I doubt), need to be educated. Again and again he deplores the ignorance of the poor man's wife, which ignorance causes her to go on producing undesired children. The remedy he proposes is the wiping out of the law which makes it a penitentiary offense to tell a woman how she may avoid having undesired children.

In other words, he virtually urges that young men and women should be permitted to indulge their passions at will without incurring the responsibilities of parenthood. (1) Fifty years ago Dr. Nichols, in his *Human Physiology*, laid down the law of nature that marital relations were permissible and intended for procreation only. (2) God says this as clearly as if it were one of the ten commandments.

We may further lay down this law: That every physical act is sinful if it is attended with evil consequences to ourselves or another—as, for example, physical sickness, or moral or physical degeneration, or even mental suffering,—and the reverse of this is true; though man-made laws say an act may give happiness to us and to others and yet be, if not a crime, at least censurable in the eyes of the world—as, for instance, when two married persons cease to love each other and encourage pure love feelings toward others.

Dr. S. S. Wallian, of New York, in a pamphlet I have before me, says:

The name is legion of the obscure maladies arising from sexual crimes and ignorance. They abound in every community and in every grade of society, and to an extent which ought to be alarming. Our asylums are filled with aberrant husbands, wronged wives and heart-broken lovers. . . . Hysteria is but another name for abnormal sexuality.

[Or may be a mere manifestation of a weakened or debilitated nervous system. There are those who are not hysterical who still may be abnormal sexually, and vice versa.—L. H.]

Dr. Stall, in his book, *What Every Young Husband Ought to Know*, gives the testimony of a half-dozen doctors, all to the same effect; and Harry E. Brook, editor of "Care of the Body," in the *Los Angeles Times*, recently denounced all preventives as dangerous to health—absolutely all. (3)

Although I believe those who willfully avoid the birth of undesired children by such means are living in sin, I am bound to admit that it is generally the custom. The fault lies with the educators. Neither their parents nor their teachers at high school or college taught them a thing about the sex relations, which I consider a scandalous betrayal of duty. For how can a young man be called educated when he doesn't know anything about the use of the most important organs of his own body? The monstrous conspiracy of silence all "educators" engage in when they put into the hands of their pupils text-books on human physiology which omit all information in regard to the reproductive functions, is a shame and a disgrace to our schools and universities. (4)

Thus the young bride and husband are left to pick up the sinful secrets about prevention of child-birth from unscrupulous and too compliant family doctors or from whispered confidences of their married friends, and they soon form the mental habit of thinking it is all right. Nature makes no allowance for our ignorance or good intentions. If we sin we have got to pay the penalty.

In the *Los Angeles Times*, Dec. 6, 1903, appeared a terrible indictment of American women, where the editor says:

There is certainly no country in the world where women so freely resort to the use of means of preventing conception. [That is, thwarting the will of God.—F. A. B.] These women think no more of going to an abortionist than they do of going to a dentist. Abortionists swarm in our important cities and their thinly veiled advertisements are found in many of the papers.

President Roosevelt in a letter, April 3, 1907, writes: "If wives refuse to have children . . . then they are animals"; whilst Bishop Moreland of California says: "It is my duty to speak plainly in God's name—destruction of human life is known to God by but one name, and that an awful name—murder!" Of course, I recognize the fact that there is a difference between advocating preventives to conception and advocating abortion. Further, in France, in England, and even in Australia, prevention is continually practised and is being publicly denounced.

Mr. Crane does not approve of abortions, I presume, but he wants the Eugenics Society to countenance prevention. Forty years ago Mrs. Annie Besant was prosecuted in London for selling a book to instruct the poor how to prevent the birth of undesired children. To her credit, she has since

repudiated it, but Mr. Crane seems to think it is the one thing needed today. (5)

Naturally the question will be asked of me, "What are you going to do about it? To ask men and women to live together without taking precautions means unlimited child-bearing and ruined health of the wife." Even Dr. Stall has no alternative to suggest except moderation, which is no remedy at all. He denounces all preventives as unnatural and injurious to health, but surely any one can see that without these the wife of the most "moderate" husband can easily become a mother every twelve months. There is absolutely no guarantee that she won't, unless Dr. Nichols' rule is strictly observed, which would mean the marital relationship for procreation only.

Professor Larkin's revelations have created quite a stir and every one seems hopelessly at sea in trying to find a remedy. The editor of the *Los Angeles Magazine* goes so far as to suggest polygamy as the best way out of the difficulty. Inasmuch as God has only provided one woman for every man—the sexes being nearly equal all the world over—this remedy is impossible and preposterous. (6)

Ten years ago I studied this question and came to the conclusion that there was something utterly wrong with our conception of the right and wrong of the marriage relation. Naturally I perceived that God could never have intended us to suffer. Of course we have to meet the argument, "We can't afford to raise children. Young men in business can't afford to marry and young women in business are in the same fix. Starvation wages drive them to sin; hence they try to satisfy their natural craving for the opposite sex by forming alliances outside the marriage relation."

I merely refer to this to point out that it is not of God's doing. It is entirely of man's making, and socialism is the only way out, or else a drastic law forcing every employer in the country to pay every employé a living wage and exclude children. In order to exclude foreign competition, raise the tariff sky high. We can well afford it. (7)

The marriage relation of the future must be strictly a *courtship relation*—the relationship of engaged lovers, pure and simple. I propose that all unmarried women shall form a courtship league.

I have drawn up a marriage covenant in a pamphlet, which I have in manuscript, entitled *Ideal Marriage Relations*, showing the cause of our unhappy marriages and a practical remedy. I would have published it before now but for lack of funds. If the Eugenics Society will order 800 copies for \$100, which can readily be sold at 25 cents each, I am prepared to go to press. Readers can judge from the foregoing whether I understand the subject.

F. A. BINNEY.

*San Diego, Calif.*

*Comment on the Foregoing.*

I am extremely glad to read Mr. Binney's criticism of my article on "Reproduction of the Unfit." I recognize it as the earnest opinion of a conscientious man. Granting his premise that marital relations except for procreation are wicked, there is no escaping from his conclusion. If eugenics is to become a science, however, it must develop by the scientific method of taking nothing for granted until experience has proved its truth. The scientific method is inductive; it seeks for facts, and bases its conclusions on them. It observes phenomena and seeks their causes. Mr. Binney's method is just the opposite. He starts with an undemonstrated assumption that a certain thing is wrong, and then seeks remedies for it. His method is deductive. It is the method adopted by all persons engaged in the movement for the promotion of ignorance. It sets authority above experience and forbids the questioning of that authority. I shall attempt to reply briefly to the assertions in his article which are designated by numbers.

(1) I do *not* "urge that young men and women should be permitted to indulge their passions . . . without incurring the responsibilities of parenthood." I merely recognize the fact that they do indulge. They indulge also in drinking and eating to excess, and yet I see no reason why a physician should hesitate to aid them in escaping the consequences merely because they will not follow his advice to be more temperate in eating and drinking. How much less should he hesitate to seek to give them relief if it were a crime to teach them anything about digestion and nutrition.

(2) No man ever laid down a law of nature. These laws are inherent in nature, and men only *discover* some of them. In ninety-nine cases out of one hundred the so-called laws of nature "laid down" by physicians and moralists are merely their own opinions, based on limited and biased investigation. "Permissible and intended for procreation only." Permissible by whom? Naturally I would think by the one who is to give birth to the child. But does Dr. Nichols or Mr. Binney mean that? But why should it be permissible only for that purpose? Intended by whom? Is it possible that Dr. Nichols knows the intent of nature or that Mr. Binney has had a personal revelation of the intent of God? When and where did God say this "as clearly as if it were one of the ten commandments"?

(3) There is no disputing the disastrous consequences of sexual ignorance, but I am not ready to believe on the authority of Harry E. Brook, whom I never heard of before, that all preventives are dangerous to health. I am confident that his experience is too limited for the collection of facts sufficient for the basis of such a declaration. Even though he may have

actual knowledge of injurious effects in some particular cases,—which I am inclined to doubt,—his knowledge is too limited to make him an authority on this matter. Furthermore, granting that preventives are injurious, the fact remains that in countless thousands of cases the bearing of children is unspeakably more injurious to the health of the woman.

(4) The belief that “those who willfully avoid the birth of undesired children are living in sin” is a survival of medieval asceticism. But the idea of the inherent uncleanness of sex extends far back beyond the Middle Ages. It is found in the Babylonian code of Hammurabi, which was written before the Hebrew scriptures were compiled. In my opinion, it is disgraceful to humanity, repugnant to common sense, degrading to womanhood, and an insult to the intelligence of the Almighty God in whom Mr. Binney believes so sincerely. It is the belief in the uncleanness of sex which inspires the opposition to all discussion of the sexual relations and seeks to keep woman in subjection to man. This belief tends to promote sexual ignorance, and its prevalence has done more than anything else to check the development of the science of eugenics. “The fault lies with our educators,” Mr. Binney says. But are not the educators justified in refusing to instruct young men and women in regard to something that is regarded as inherently vile? Would they not lose their positions and probably be sent to the penitentiary if they should attempt to do so?

(5) The fact—if it is a fact, and I have reason to believe it is—that Mrs. Besant now repudiates her book on *Population* is no proof that the book is not a valuable one. In many other ways she has changed her beliefs in the last forty years, but it is hardly probable that the majority of her lifelong friends believe these recent changes have been in the direction of progress. That, however, may be a mere matter of opinion, but it is a fact that neither she nor any other writer ever has written anything which answers or overthrows the arguments she made in her little pamphlet which she has since repudiated. If Galileo had repudiated sincerely his discoveries, would that have altered the facts which he discovered?

(6) “And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious.” (Isaiah, iv, 1-2.)

(7) But the views of socialists differ in regard to the sex problem, although the majority of them, so far as I have read and heard them talk, seem to believe the economic problem must be solved first. Few of them seem to see that overproduction of children keeps the masses poor by an oversupply of laborers.

JONATHAN MAYO CRANE.



## Sanity, Ceremony, and Love.

BY JAMES ARMSTRONG.

When a man becomes violently insane we take away his liberty. He is no longer permitted to go about in his own way, but is confined to a space the size and conditions of which are determined by the degree of his madness. Sometimes it is enough merely to send him to an asylum, giving him the freedom of the house and grounds, wherein he may go about unattended. Again, there are madmen who simply need watching, while there are others who must be locked up, and a few whose fury makes it necessary to put them in strait-jackets or chain them to the floor.

In one respect a madman and a criminal are alike. Neither can be permitted to go among people in his own way, because both menace the property and lives of others; that is, both are disturbers of the peace, and as such their conduct tends to make society impossible. In order, therefore, to distinguish the criminal from the madman, we do not consider their actions so much as their motives.

If you saw someone breaking into a house, you would think he was a burglar; but if it turned out to be his own house you would say he was crazy. Should it happen, however, that he had lost his keys, you would, upon being told so, regard as rational an act which at first seemed criminal and then insane.

We may say, therefore, that human motives are of two kinds—sane and insane, sound and unsound. A sane motive may be either vicious or virtuous, social or antisocial; while an insane motive can never be anything but indifferent, because the lunatic never considers the effect of his conduct either upon himself or others. For instance, if a man moved a pile of brick across the street and back again and kept it up day after day, just to be doing something, we would say he was crazy. If, however, he moved them because he thought in so doing it would improve the brick, we would call him a fool. But if his purpose was simply to make you think he was either crazy or a fool in order to take advantage of you in some way, we would call him a knave. Thus we see that whether our conduct is socially good, bad, or indifferent depends altogether upon our motives. Our social conduct is good, and therefore sane, when our motive is to do good to everybody alike, including ourselves; it is bad, and therefore criminal, when our motives are concerned with doing good to no one except ourselves, to accomplish which we even do evil to others. And our social conduct is indifferent, and therefore foolish or crazy, when we intend

neither to do good nor bad to ourselves or others and simply act because we are acting.

If two people love each other but refuse to satisfy that love without a ceremony, they are foolish; just as they are rascals if their motives spring from anything but love, with or without ceremony. People who live together because it delights them and such delight results in their common good, and who will cease to live together as soon as either so determines, are sane. They are also good. And it makes no difference whether such people are married or not, for they really care nothing about ceremonialism, and merely submit to public opinion as one would throw meat to a dog—to keep it from biting him. The way in which men and women mate, therefore, has nothing to do with their moral status. It all depends on their motives. A count and an heiress living together without a ceremony for the sake of riches and a title, would not be more moral than if they were married.

There is such a majority of people doing all they can for the maintenance of an insane social system, that sensible lovers find it almost impossible to live rational lives. This happens because the masses have no exalted ideals. Nearly everybody is crazy about money, and such insanity gives clergymen and lawmakers occasion to keep the mass of people, who really think they believe in marriage and government, from becoming enlightened.

Both marriage and government exist wholly for the preservation of property rights, and property rights exist for the tyrannical exaltation of some men over others, the degree of exaltation depending upon ability to acquire such rights. The most of mankind are not sexually and politically enslaved because they like to be or because they do not know better; they are enslaved because there is something they like better than freedom for all, and that is slavery for some. And so they permit a system to maintain itself in which everyone may hope to become a luxurious tyrant, although he is certain that the most of us must die in hungry and ragged slavery. Those who have succeeded encourage this hope, and those who would like to succeed receive it; and together they imprison and ostracize as lunatics and criminals the few sensible people who would live for nothing but the rational pleasure of living, achievement of which would mean the seeking of freedom and happiness of self in the freedom and happiness of all.

Until man ceases to seek his greatest pleasure in triumph over others, the insane bending of others to his will for the mere sake of bending them—which is the sole method in our national money-getting madness—there can be no free and rational sexuality for any except the few who are sane enough to appreciate it and courageous enough to enjoy it. There is no

use to talk love to a people as violently insane as we are about money—a kind of lunacy that manifests itself as wild desire to lord it over others just to be lording it. The passion for money-making thinks of nothing but self, while the passion for love-making must include at least two. We can turn highwaymen for money, but not for love. We can get money from others like honey from bees. We do not have to give anything in return for money. But love has no hive to be robbed, nor has it coupons to be clipped, for love means nothing so much as actual service honestly rendered and gladly returned.

## The Nude in Japan.

BY S. R. SHEPHERD.

All those who work for the suppression of human liberty derived great satisfaction some months ago from a report which led them to infer that the Japanese were "obscene" minded like themselves—birds of the same feather. The female operatives in a factory had quit work because a piece of American nude sculpture had been placed in their room, and because one of their number had been told by a missionary that there was a class of bad people in America who reveled in obscene sculpture, painting and literature.

The Japanese regard nude sculpture with disfavor, anyway, because sculpture has been so closely associated with their religion and worship, and also because it is not susceptible of relief by grouping and scenery, as is painting; and this piece was the more offensive because it was foreign and presumptuous and because it did not conform with Japanese taste in that it failed to show excuse or valid reason for its existence.

The Japanese place immense stress upon purpose and intent. If the motive is good the act is good, also. In other words, the end justifies the means. For instance, to lift a mortgage from her father's little farm and save it as a home for the loved ones, a girl may sell herself to the keeper of a so-called house of prostitution for a term of years without losing her social standing, for be it known that the Japanese exalt the heroism of self-sacrificing devotion to country, family or friends infinitely above any and all other human virtues. But perhaps I should explain that the Japanese house of that kind is as far removed from its average American prototype as day is from night. No drinking, rowdyism or bad language—nothing but

the most elegant forms of drawing-room etiquette are permitted. Indeed it is said of the higher class that they are practically schools of industrial art, learning and culture.

The Japanese are incisively discriminating and draw rigid lines of distinction through the nude in art in both Europe and America, while at the same time they carry the nude in art to a degree (exceptional, however) that would not be tolerated in either country. They have ideas entirely their own and as radically different from ours as east is from west. When it is considered that they surpass all other civilized races in oblivious toleration for the nude in nature, their apparent fastidiousness about the nude in art is not easy for the superficial Western mind to comprehend.

God makes alcohol, they say, but he does not make distilleries. Meaning that you may drink it in its natural combination as the Infinite makes it, but you must not distill or separate it. So with nudeness. They adore nature as the expression of the divine, the handiwork of God. Nothing in nature or in the natural order of things is to them obscene or indelicate. All is good. Apparel, for instance, that is not for comfort, protection or uniformity, but for concealment only, is the sign of a diseased or degenerate mind, while the proverbial "fig-leaf" is the quintessence of self-evident depravity.

Pictures of the nude may adorn the walls of the most fastidious in Japan, provided, however, the nude is not "distilled," isolated, morbidly studied, but seems accidental, as if caught by surprise or all in blissful unconsciousness, and thus appears incidental to a scene or sketch embracing in its environments more or less of nature, the manifest purpose of the whole picture being commendable and elevating and free from any suspicion of lustful ideas.

The Japanese do not admire abruptness, boldness, rudeness or directness, and neither do they like the intolerant and vicious prudery of the West, believing it to be a form of insanity induced by sexual perversion or abuse. The Oriental mind is a puzzle, a study. It revels in metaphor and especially delights in ever proceeding by sinuous steps and winding paths to reveal its meaning, thus approaching its object by a sort of idealistic indirection.

Fifty years ago Japan was an ideal garden of Eden, and in such portions of the Sunrise Kingdom today as are free from the intrusion and contamination of foreign ideas it is not considered improper for the sexes to bathe together in public places, attired only in the kind of bathing suits in fashion before the "fall." Clad in the mantle of righteousness, shielded from prurient eyes by the impenetrable robe of unconsciousness, and securely wrapt in the protecting folds of nature's kimona of innocence, a lady may even trip along the streets to the public bath-house with clean

clothes on her arm, as free from censure and thought of wrong as an angel in the realms of the heavenly blest.

To sum it all up in a word, a very considerable proportion of our "nude in art" is simply too blare, too conspicuous and too accentuated for their deep sense of the eternal fitness of things—too much nudeness for the sake of nudeness and nothing else;—while, on the other hand, the Japanese "nude in art" is subdued, softened and qualified, if not chastened and even sanctified, so to speak, by its casual and minor blending in some charming scene of rural grandeur or floral beauty or some pleasing portrayal of home life.

Nearly every word and suggestion of this "familiar talk" about the Edenistic purity and naturalism of the Japanese, and their freedom from the leprous corrosion of false theological and social teachings, is taken from the works of Lillian Leland, Lafcadio Hearn, and Carter Harrison, ex-mayor of Chicago. The latter's pitiful story of stage-fright and anguish in a Turkish bath-house of an inland city, where the "chefs de massah" were pretty girls, caused much tittering and tee-heeing in this country when the papers got hold of it.

Though Hearn's immensely popular work, *The Inner Life of the Japanese*, may well be regarded by prudes as shockingly frank and venturesome in its portrayal of peculiar ideas and customs in Japan, still there has been no attempt to suppress it by church or state, as was successfully done with Miss Leland's book. Conditions have changed and an opposite result was probably feared. Now there is a general desire to know more of the people who mauled some decency into the Russian government, and whom the Christians call pagans, but whose vice, crime and pauper ratios are less than one-fourth of our own.

The Japanese are a wonderful race, a phenomenon, and should be observed and studied with candor and deep interest. We should seek to discover the source of their virtue, the hidden cause of their mysterious power. If it lays in their perfect naturalness, in their fidelity to Nature (God), in their allegiance to principle and their close alliance with the "divine energy," and in their freedom from superficiality and falseness,—which are the signs of disease, weakness and degeneration,—we want to know it, that we may humbly sit down at their feet and learn from them the lessons of truth and righteousness.

There is no puritan inquisition in Japan and no malignant spirit of persecution by which an aged teacher of eugenic godliness like Moses Harman could be railroaded to a prison-cell on a false accusation of obscenity, or by which an earnest preacher of the gospel like the Advent pastor in Tennessee who was dragged to prison for weeding his garden on the pagan day of the sun and kept there till he died, and whose faithful

spirit was borne by pitying angels to the bosom of God, beyond the power of brutal, cruel and inhuman men.

Somehow the Japanese seem to have kept close to nature and to have maintained the normal equilibrium between spirit and intellect, living both the deep "inner life" of subjectiveness and concentration, which Hudson calls soul life, and the outer life of the objective mind, which deals with material things; thus fulfilling the law that a deep foundation is essential to the strength and stability of the superstructure.

For who can say but the secret of their wonderful power lies in their rhythmic, vibrating, pulsating "oneness" with the great etheric life-force of the universe which the sectarists call "God"?

*Leavenworth, Kansas.*

[In viewing Japan, Mr. Shepherd evidently wears his rose-colored glasses. Or is this an instance wherein distance lends enchantment?

If such teachers as the editor of *Lucifer* and the Advent preacher have been unmolested by the Japanese government, it may be merely because she has not perceived danger to herself in their teachings. That the Japanese government, as readily as any other, resorts to the policy of suppression is demonstrated by her treatment of the Socialists. Socialism has grown very rapidly in Japan within the past few years. Its organs are frequently "suppressed" and their editors and publishers sent to prison. But a paper with a new name usually takes the place of the one suppressed and a new editor succeeds the one imprisoned. A Japanese exchange published in Tokio has been coming to us for several years. It has changed its name several times—that is, the old paper would stop, and after an interval a publication under another name would come, with news of prosecution and imprisonment of the editor of the other paper. The Japanese Socialists seem to regard such imprisonment as all in the day's work. Certainly their wonderful self-control and fearlessness in the face of suffering and death, which have been the chief supports of the government and family fetiches, will constitute an equally strong force for freedom in the new time so rapidly coming.

As I understand it, there has never been a movement for woman's equality in Japan until recently, and now only in connection with Socialism and the spread of Western ideas and literature. The Japanese man has been the slave to tradition, to the standards of family honor, etc., and woman has been the slave of the slave. In Japan a man may by his own will, if his wife does not please him, divorce her and send her back to her family. The children remain with him, for they are *his* family. But a woman cannot divorce her husband and send him away and retain her children.

Mr. Shepherd regards the condition of the class set apart for the gratification of the "physical necessities" of men as better in Japan than that of the same class elsewhere. Certainly such is the superficial appearance. But is it not really merely a frank recognition of the fact that woman is not free to choose for herself,—that she is here for the physical satisfaction of men and for the reproduction of the race, and is just as necessary and as little blameworthy when fulfilling the former as the latter function? Here the woman who makes merchandise of her body is condemned because, theoretically at least, she is free to act otherwise; in Japan she is not even theoretically free. The force of circumstances may and probably usually does enslave the American prostitute; but she is at least theoretically free

to leave her situation when she chooses to do so. In Japan the imprisonment is actual—the stockade is there, the law is there, and the woman can be released only by purchase, and then only if her proprietor is willing to sell. Of course the condition of the well-fed, happy slave of ante-bellum days may have been better than that of the homeless, hungry “free” laborer of today, as many maintain. Nevertheless, of two evils it is best to choose neither, and slavery is no less degrading because the slave is fat and satisfied. It is more degrading to womanhood to be respected in prostitution than to be condemned.

I hope we may soon have something by a native of that country on the subject of the position of woman in Japan.—L. H.]

## Instruct the Youth.

BY HULDA L. POTTER-LOOMIS.

*Should the youth of this country be instructed in a knowledge of sexual physiology and hygiene?*

As stated in a previous article, the members of the medical fraternity, like all other students of sociological conditions, have found themselves face to face with the “sex problem”; and it has not taken them long to discover that primarily the reason for the existence of such a problem is the gross, wide-spread ignorance of the general public as to the use and abuse of the sex-organs of the human body. A condition of affairs that necessitates the asking of the above question, is the undeniable answer to it.

This being conceded, we find that before any definite or hopeful attempt at education can be made, our constitutional right to free speech and a free press must be regained and certain powers hitherto residing in the United States postmaster-general must be withdrawn. Until this is done, our good friends the doctors and other would-be educators will find themselves liable to indictment under the “obscenity” law, and be sent to prison as was Moses Harman.

The only remedy for evils that arise from ignorance, is education and enlightenment. The effort to overcome them by legislation has resulted only in aggravating the evils and building huge obstacles in the way of those whose vision was clearer than that of our lawmakers, and whose efforts at enlightenment have been made in spite of the fact that it has imperiled their own personal liberty, while at the same time they made strenuous protest against all legislative invasion of their constitutional right of free speech and a free press. Now that the protests and efforts of these keen-visioned men and women are being so valiantly reinforced, not only by the members of the medical profession, but by thinkers and

educators in all parts of the country, they may well take courage and renew their own efforts to dispel the cloud of ignorance that hovers like a pall over the nation, along with the terrible vices and diseases attendant upon it.

It may be found necessary to make a test of the constitutionality of the "obscurity" law as touching sober, serious, and scientific discussion and interchange of views upon the "sexual necessity," sexual vices and diseases, and the possibilities for improving the race through free and natural selection, before systematic plans of education can be determined upon; for it is a lamentable fact that doctors and lay members of society who realize their individual incompetency to advance ideas as to reliable modes of procedure along educational lines will not be able to arrive at a consensus of opinion until freedom of discussion is guaranteed.

That opinions widely differ, even among doctors, in respect to these matters, is plainly manifest in the discussions which take place at the meetings of medical societies and other organized bodies, so that a magazine devoted exclusively to a consideration of sexual problems seems to have been the crying need of the day; for while medical journals might open their columns to such a discussion without interference from the postal authorities, simply because their circulation was confined to the members of the medical profession, that very fact makes the medical journal of little value as an educational factor to the general public. Hence it needs no word of mine to emphasize the fact that THE AMERICAN JOURNAL OF EUGENICS should meet with the warmest and unqualified support of the medical profession and educators in our institutions of learning, as well as that of the people generally. The fact that its editor has suffered imprisonment at the age of seventy-four years, rather than desert the cause to which he has devoted twenty-five years of his life,—never once faltering in voicing his conviction of the "right of a child to be well born," seeking in every possible way to arouse women to a consciousness of their inherent right to the ownership of their own bodies, and opening the columns of *Lucifer* (the parent of THE AMERICAN JOURNAL OF EUGENICS) to the freest possible discussion by advanced thinkers and writers, of the best means for improving the race,—entitles Moses Harman and THE AMERICAN JOURNAL OF EUGENICS to the respect, loyalty, and support which are being accorded them. Every woman in America should know who Moses Harman is and what he stands for, and his magazine should be in every home, for it will be a source of enlightenment to old and young. The subjects discussed in its pages can be read by fathers and mothers to their children and openly discussed in the family circle, thus removing the mantle of mystery and secrecy which hitherto has been considered necessary to cover up and hide all sexual knowledge from the understanding of the young.



Much has been said as to the proper time to offer instruction in sexual physiology and hygiene to the young. As a leader in the discussion which I now open upon this question, hoping that all who have given much time and consideration to the subject will take part, I submit the opinion, born of my own experience and observations, that the instruction of a child in sexual matters should be given *when the child's mind first commences to make inquiries upon the subject.*

The minds of some children, more precocious than others, prompt questions at the age of five or six years which would stagger the average father or mother, and in their dilemma, instead of telling the simple truth of things, they invent lies upon lies to deceive the child, who, when it gets older and learns that they *were* lies, loses the confidence and respect it had for the parent, and generally starts out with the determination to gain "by hook or crook" the mysterious knowledge which seemingly the parent desires to withhold from him or her. This generally happens at the age when the process of mature development of the sex-organs is taking place and the insistence of the mating instinct is strong and almost irresistible. Lacking the means of knowledge he or she should have at this time, the danger is great that in seeking that knowledge in the only ways now open to them the young person may suffer lasting physical injury or become infected by disease from unscrupulous older people. Many adult persons can bear sorrowful witness to the truth of this statement, borne out by the facts of their own personal experiences in their youth. Yet these same persons who suffered through their ignorant youthful indiscretions make no effort to save their own children from falling into the same errors and in the same old way, but withhold from them the knowledge which alone can protect them, even as their parents withheld it from them.

Now, it is unreasonable to suppose that these parents want their children to suffer as they have, and while many of them would doubtless be only too glad to impart the necessary information if they themselves were informed, there are many others who would find it absolutely impossible to impart the simplest instruction to their children, for the reason that they could not break through that wall of reserve which has become so innate through ages of teaching of false modesty, and which prevents parents and children from coming into that full open confidence in each other which is vitally necessary in order to make this particular teaching effective. Then, the average father is too strenuously engrossed in the occupation of providing the necessities of life for his family to permit him much time for specific study; and, indeed, such study would offer little attraction to a man who had toiled hard all day and came home at night too weary in mind and body to do more than read the chronicled events of the day in the daily newspaper and then take himself to bed and to sleep in order to gather

rest and strength to perform his labors on the morrow. Thus we see how closely interwoven is this great problem of sex with that other great problem of economics, and we realize, perhaps as never before, that there was a tremendous truth involved in the statement of the Nazarene to the tempter in the wilderness: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Words, written and spoken, are our means of conveying knowledge. Man must have knowledge of life in its cosmic principle and all that pertains to it, as well as the food which sustains life. These necessities are inseparable, and man can in nowise be considered apart from either of them. But the consideration of the economic side of this question cannot be entered into in this article. It is sufficient to suggest the idea that the day may not be far distant when five or six hours each day will be considered all that any man or woman should find it necessary to work in order to earn a comfortable living, and in this way secure not only a fair and just division of labor, but give each and all sufficient time for study and recreation, which now the workers do not have. This step in advance should have been made along with improved machinery and other inventions which have reduced the necessity for the larger number of workers formerly employed to perform the same amount of labor. The time is near at hand when the workers all over this broad land will move in a solid phalanx to demand fewer hours of labor and more time for education in which the necessary individual instruction will be possible.

Meanwhile there is preliminary work to be done, and since there is at present no better medium of education for both parent and child than *THE AMERICAN JOURNAL OF EUGENICS*, let doctor, educator, and layman unite in the effort to make this magazine a welcome and helpful visitor in every home in the land, in order that seed may be sown in the way of arousing interest in these subjects and awakening a desire to know more about the beautiful structure of the human body and its creative functions. Those who do not feel competent or inclined to enter the educational forum can do quite as important work in bringing the magazine to the attention of all whom they know, and thus all can assist to establish conditions for birthing a healthier, happier race of people than has ever yet blessed the earth.

# Marriage.

BY MOSES HARMAN.

[The following article is in substance, if not in exact words, part of a discourse delivered before the Eugenic Society of Los Angeles a few weeks ago.]

Before giving my own views of marriage I will quote a few laconic utterances in relation thereto, by writers well known to fame.

John Stuart Mill, the distinguished English authority on political and sociologic problems, says:

The only serfdom now authorized by law is marriage.

Elbert Hubbard, the famous author, lecturer, and editor of *The Philistine*, thus speaks of marriage as it is and was:

Marriage is a scheme to hold together the incompatible.

That is to say, marriage is a scheme to hold together people who do not want to be together, and to hold apart those who do want to be together.

George Bernard Shaw, who, since the death of Henrik Ibsen, is perhaps the most famous of living dramatists, has this to say of our conventional, our man-made and law-enforced marriage institution:

Marriage is popular because it combines the maximum of temptation with the maximum of opportunity.

Writing for the London *Times* two years ago, Mr. Shaw said:

The one refuge left in the world for unbridled license is the married state. That is the shameful explanation of the fact that a journal has just been confiscated and its editor imprisoned in America for urging that a married woman should be protected from domestic molestation when child-bearing. Had that man filled his paper with aphrodisiac pictures and aphrodisiac stories of duly engaged couples he would now be a prosperous, respected citizen.

And here is still another utterance that merits our serious consideration, our careful attention, from a learned doctor of divinity, Rev. Dr. Sylvanus Stall, one of the vice-presidents of the National Purity Federation. While addressing the latest national convention of that organization in Chicago, and speaking of the laws enacted ostensibly to protect purity in the sexual relation, the distinguished speaker said:

Today a man may deliberately murder his wife by a series of exactions and wrongs; he may bring to his own home disease as the result of his own impure life, and deliberately infect his own wife with a disease that is now annually sending many thousands of women to the operating-table for surgical treatment of the most serious nature and which is causing the death of thousands of pure, innocent and unsuspecting wives,—and yet the law makes it a crime for the physician who treats

the husband to warn the wife by a single suggestion, adjudges the husband as acting within his marital rights, and even here in Chicago sends a man to the penitentiary for a series of years who dares to call attention in printed form to such a fact.

Another powerful indictment of the laws enacted to protect and perpetuate our present marriage code is found in the little pamphlet I now hold in my hand, entitled *Evolution of Marriage Ideals*, by Theodore Schroeder, one of the editors of *The Arena*, Boston, and a prominent member of the same national federation. In this pamphlet Mr. Schroeder goes back to the history of marriage in barbaric times and among prehistoric tribes and peoples. Much as I should like to do so, I cannot now spare the time to give quotations from this most excellent production. The most important part of the history of marriage is that which is being written, enacted, in the here and the now.

The quotations I have made are from writers personally unknown to my auditors, but now I am going to quote a few paragraphs to show what an eminent scientist, known personally to most of you, thinks of marriage as it is and as it was.

A little while ago I climbed up—or was drawn up—to the Lowe Observatory and had an all-day talk with the presiding genius of that institution, Professor Edgar L. Larkin. Soon after that interview the good professor wrote a long letter to my home office, in which, among many other interesting things, he said:

About 5,000 tourists from every part of the habitable earth come to this observatory annually. I had not been here a week before I saw that this is a capital place in which to study anthropology and read minds. I have improved the opportunity during seven years. I have learned startling things; episodes happen here, any one of which could be wrought into a story by one who is able to handle words. These stories would be intensely human. I have seen almost every emotion in the minds of human beings on display. Vivid things happen. Here is the awful discovery:

One-half of all the married pairs that visit this mountain simply hate each other. This is an appalling statement, and this is the first time that I have ventured to print it. It is the most serious thing in the United States. One-half of the remainder are indifferent to each other; and one-half of the second remainder are beginning to lose their love.

The number of unharmonic children conceived without a trace of love is simply amazing. I have seen a few, out of my 30,000 visitors, that were really in love with each other; and perhaps I have seen as many as 500 love-children—that is, brought into this world strictly according to the laws of nature—not puerile laws of man, laws made in prehistoric ages of savagery by men who had not discovered even one law of nature.

The work looming up before the splendid eugenic societies now rapidly forming all over the country is of vast proportion. This movement must be attended to by every woman who has her own welfare at stake. Her sex liberty is in the balance between ancient savagery and the new modern progress. To me this seems about right. *Nature has given to every woman the inherent right to decide when she will bring forth a child and who shall be its father.*

In a letter to Harry E. Brook, one of the editors of the *Los Angeles Times Magazine*, who had quoted and commented upon the professor's statement in *Lucifer* that "one-half of the married pairs that visit this mountain simply hate each other," Professor Larkin changes the word "hate" to *loathe*. In other respects he adheres to his original statement. But is the word *loathe* really less offensive than the word *hate*? For my part, I think *hate* is the preferable word. *Loathe* is the more *inclusive*; we hate that which we loathe, and there is added the feeling of *contempt*! For myself, I would rather be hated than loathed. We can respect that which we simply hate, but respect and loathing are utterly incompatible as mental states.

Editor Brook asks how Professor Larkin

has been able to arrive at so definite a conclusion on this subject. Either he must be an exceptionally gifted mind-reader or else the "pairs" must have been exceptionally confident.

To my thinking, this last explanation is the true one. These married pairs, while on their vacation, away from the frequented paths and haunts of men, and looking down upon the conventional world from the lofty height of Lowe Observatory,—these pairs, feeling themselves released from the necessity of continuing the usual shams, masks, and "white lies," in their treatment of each other, relaxed, for the time being, their accustomed vigilance, forgot their enforced watchfulness over their words, their glances, and their society deportment generally, and acted out their real feelings.

Many close observers of human nature have remarked that if we would know what a man or woman really is, just watch him or her while traveling. Observe their treatment of others while away from home,—so far away that they have no fear that the home gossips will ever hear or report their conduct.

Hence it is that Professor Larkin finds no difficulty in reading the real sentiments of the married pairs who pass in review before him in the clear atmosphere of Lowe Observatory.

### *Crime Equal to Murder.*

Continuing, Professor Larkin said:

Any man who does not let the woman decide this question [the question of when she will bring a child into the world and who shall be its father] entirely of her own free will, commits the heinous crime of *rape*. Nervous wrecks strew the shores of human existence. I have seen hundreds dying by inches, immersed in each other's unharmonic auræ. The time will come when eugenic societies will see to it that pairs shall not be joined where their auræ are in unharmonic oscillation. Skilled mentalists will read auræ of those who think of marrying, and prohibit the union if

out of tune, and divorce all those who have been married under this deadly and capital mistake of all ages. Some day, some time, it will be shown to the people that the bringing of a child into this world from unharmonic auræ is a crime equal to murder. Anthropology is a majestic science, and race-culture is its highest aim.

To my thinking, the "deadly and capital mistake of all the ages" consists in tying people together so hard and fast that they cannot separate without crime or dishonor. While "eugenic societies" can and will doubtless do much to prevent people from being joined in marriage when their "auræ are in unharmonic oscillation," by showing the prospective brides and grooms what temperaments are harmonious and what are not, Professor Larkin has himself told us that "temperaments often change after marriage," and therefore it is not enough to be able to show what persons are harmoniously adapted to each other at the time of marriage. In his letter to Editor Brook, as published in the *Los Angeles Times* of June 2, 1907, our astronomer said:

The shores of society are strewn with nervous wrecks of women and empty hulks of men. Here is the known scientific cause: *temperaments often change after marriage*, a fact now demonstrated with the rigidity of mathematics. A boy born after this physiological and mentalogical change almost inevitably finds his way to the penitentiary or almshouse; and a girl to a place infinitely lower.

The true remedy then, it seems to me, for the terrible conditions so vividly painted by Professor Larkin, Dr. Stall, and many others, is *scientific education* for young and old, supplemented by freedom to choose and to refuse at all times in matters of love and reproduction, just as it is now regarded the right thing to allow freedom to choose and refuse in matters of religious worship, or in the matter of food and drink.

## Angel City Notes.

### "FORTUNES IN A DAY."

The Los Angeles *Herald* of recent date contained as a leading editorial an article with the above heading, stating that "Mayor Harper, Hon. Timothy Spellacy and a half dozen other well-known citizens of Los Angeles will become millionaires through the discovery of a great oil-field, explored and developed by their capital."

Proceeding, the *Herald* man says:

It is probably true that Los Angeles city and county contains more millionaires than can be found in any other city and county of equal population in the world, and most of them gathered their fortunes since they came West. We have mining millionaires by the dozen, and it has been estimated that more than 25,000 persons live here in luxury upon moneys accruing to them in dividends upon mines in California, Nevada, Arizona, New and Old Mexico. Oil millionaires are common in Los Angeles, so far as numbers are concerned, and real-estate millionaires are equally prevalent. The "Golden West" is not a myth to all these people. It is not a myth to such men as Spellacy, Harper, or Doheny, for they are living examples of the great wealth still to be dug and bored from the soil. Golden opportunities are yet knocking at the doors of men of enterprise or small capital, and it is yet true in this part of the country that "men may go to bed poor and awake to find themselves millionaires."

The Los Angeles *Herald* extends congratulations and good wishes to these gentlemen, "knowing well that all the money in the world bestowed upon them could not change or turn away their sympathies with the people, or their helping hand from the poor and friendless."

In the August number of *EUGENICS* is a letter from our old-time friend and contributor, J. Allen Evans, in which he gives a pointer or two showing how much these millionaire graspers of the earth and what it contains sympathize with the common people. One dollar a

day for ten hours' work, hard work, that allows little or no rest or relaxation, seems common. Now when we consider that the price of living has advanced nearly 50 per cent within the past few years, the wonder is not that there are more unmarried men in Los Angeles than in any other American city, if not in any city of the world—as shown by the census—but rather that *any* man dependent upon daily wages should venture to become the father of children.

For while it is doubtless true that many, perhaps a majority, of day-laborers get more than a dollar a day in Los Angeles, none of those who have nothing to sell but their labor can be sure of their job, from day to day, or month to month.

Speaking of price of living, I have never lived in a place where the cost of food is so great as in this city. While it is true that meals are sold as low as 15 cents, and even 10 cents, at certain restaurants, a vegetarian or fruitarian cannot get what he needs at such places. Until quite lately peaches sold here at 10 cents a pound, now 15 cents for two pounds. Apples and apricots, about the same. Bananas 25 cents to 40 cents a dozen. Tomatoes until very recently 10 to 15 cents a pound. Irish potatoes now seven pounds for 25 cents. Even oranges are 25 to 40 cents per dozen, for good ones, at the present time. When asked why so high in a land where oranges ripen all the year round, the answer is, "The fruit growers' association sets the price."

The suggestion of Brothers Evans and Sercombe that the toilers organize in groups and become self-employing is most excellent and timely. One great obstacle is the high price of land—made

high by the class of men eulogized by the Los Angeles *Herald*. Another great obstacle is the difficulty of getting to the land, and a third obstacle is support while building homes and getting the land into condition of producing paying crops. All these difficulties, however, can be overcome, it is earnestly believed, even under our very unjust and barbaric land system, which allows a few men such as Mayor Harper, Hon. Timothy Spellacy and others to monopolize the earth, the coal, the oil, and other natural products, and keep the great mass of people from the free and equitable enjoyment of their natural share thereof.

Since arriving in Southern California in January last I have spent considerable time making inquiries, and in short trips to the country surrounding Los Angeles, with a view to ultimate settlement in this land of sunshine and flowers. Am collecting materials, but am not yet ready to make report. Land is held on speculation, mostly in large tracts such as described in the following letter from our good friend A. A. Caswell, of Long Beach, Calif.:

*Dear Friend Harman:* I have a ranch between here and San Diego, of 46,300 acres, extensively improved and worked for many years. It is left by its former owner by death. This ranch is offered at \$7 per acre, with all the improvements. It will be cut up into smaller tracts to suit colonies. I will join one.

Evidently Friend Caswell means that he is agent for the sale of said tract. I am strongly solicited to join several other "homeseekers' associations," which organizations are planting colonies of the landless in various parts of California.

Up to present date I have had my attention and energies occupied by other matters to such extent that, as said before, I am not yet prepared to make a report that would be at all satisfactory to our land-seeking readers. The United States Land Department is now doing

something towards opening up for settlement the hitherto uninhabitable deserts of Arizona, Nevada, Utah, etc., by irrigation schemes that, it is hoped, will do much towards defeating the plans of private speculation and give to the homeless an opportunity to get away from the slavery of long hours and little pay, to task-masters in mine, mill and factory. Presumably a line addressed to the Land Department at Washington, D. C., would bring information in regard to these schemes for irrigation and settlement of desert lands.

#### LOS ANGELES EUGENIC CLUB.

Just a few words personal to myself and to my work in this city. The Eugenic Club has adjourned regular meetings till September. Since adjournment, however, several meetings have been held, of which due notice has been given by advertisements in the Sunday papers and by cards. One of these was addressed by Miss Bane, of New Zealand, who gave the club a very interesting account of social and economic conditions in that far-away land of promise and progress. Though not under the auspices of the Eugenic Club, as such, I had the pleasure of speaking on eugenics to "Men Only," July 15, at "Vitosophy Temple,"—Windsor's place,—and to "Women Only" in the same hall next day at 2 p. m. Both meetings were fairly well attended, notwithstanding the fact that this is the vacation season for a large portion of the denizens and citizens of this cosmopolitan city.

As to my future movements, I think it prudent to say but little. I have allowed the weeks and months to slip away until vacation time is here, and hence it would seem inexpedient to make much effort to get a hearing from the people of San Diego and other towns to which I have been invited, until the lecture season opens again in September or October. Meantime I can do something towards fitting myself for active work by attending the classes at Windsor's



College of Vitosophy, which classes are taking courses of study in Eugenics, Genetics, Phrenology and Vitosophy—Wise Way of Living—also by taking treatment at the Naturopathic Cure, 337½ South Hill street, at which sanitarium I have been an occasional patient for several months, and from which treatment I consider myself a decided gainer.

Before closing these Notes, I wish once more to say to those who may think they detect a suggestion of class hatred in what I have said about the financially prosperous. As often said before, I do not *blame* any one, do not hate any one, for being rich, no matter how he may have acquired his wealth. We are all the products of heredity and environment, and no matter what we do or do not do, *at the time of action*, or of *non-action*, we all believe ourselves justified in what we do or fail to do. It is the economic and governmental systems that call forth my protests, rather than the persons who take advantage of those systems. I have many helpful friends who are the beneficiaries of these systems. Without the aid of these comparatively rich friends I would not be where I am today. Without the help of people who have taken advantage of rent, interest and speculative profits our pioneer journal of eugenics would never have been able to survive the conflicts of the past quarter-century.

I am at the present moment the guest of one of these fortunate, or financially wise, friends; am very pleasantly situated in a suite of well-furnished rooms on Central avenue, Los Angeles, within

fifteen minutes' ride from the business center of the city. With these rooms for headquarters, I feel somewhat loth to do more than make short trips to the beaches and other suburban towns, until the lecture season opens in the fall, unless, indeed, there should be a call for my speedy return to Chicago.

And this brings me to speak of the gratification, the proud gratification, if I may so express myself, produced upon my mentality by the appearance, the form and matter, of the July and August numbers of *THE AMERICAN JOURNAL OF EUGENICS*. I expected much from the home management and from the promised contributions to the columns of the first issues of the changed and enlarged *Lucifer*, "Son of the Morning," but my expectations were more than met when the hoped-for change became the accomplished fact.

Next to the feeling of gratification produced by the appearance of the magazine itself, is that caused by the responses that have come from friends, old and new—the letters of welcome and appreciation that from far and near have greeted the rising of the Sun that takes the place of the Star,—and so, with a heart full of thankfulness to Daughter Lillian and to all who have coöperated with her in the hard work of the transformation, and with high hopes for long life and for a greatly enlarged sphere of usefulness for the publication that has been the life of my life for so many years, I send this another greeting to all who care to hear from the old young sojourner in the City of the Angels.

M. HARMAN.

*Los Angeles, Calif., July 29, '07.*

## The Young People.

"What will become of the children?"

CONDUCTED BY WINIFRED.

Last month I said something about vacations in general. Now I am going to relate an experience of mine in particular.

One afternoon my chum and I decided to pay a visit to a girl in Austin. Of course, it would be wasting good money to ride on the car when our bicycles had no punctures, so we jumped on them.

We rode about three miles without an accident, except that my skirt got into bad habits, for when it did not blow up in front it caught in the chain behind. But when we reached the other side of Garfield Park our fun commenced. We were not very well acquainted with the road we were now on, and I am not sure that we should have gone on it if we knew what was before us. There was plain sailing for a mile, when the road suddenly came to an end. It was a wonder we did not also, for there was an almost perpendicular descent of several feet.

However, we got down it safely, and Grace rode on. But I was not so fortunate. I went down the incline, over a large stone, over some small glass, and, in trying to turn the corner, landed in a bed of unistles (growing there very conveniently), with the wheel on top of me. There were no bones broken, but when I finally got up, with the assistance of Grace, I could not get on my wheel again. I don't know why that was, unless it was because I was laughing so hard; and anyway the road was a regular bumpy road.

After walking about a mile I decided to ride, so we got on our wheels, and had a very bumpy journey.

When we finally reached the girl's house she of course was not at home.

But we were not so easily discouraged, and resolved to visit another girl, a mile farther on. After a comparatively uneventful ride we reached her house—just in time for a dish of ice-cream. After a little visit with her we left our wheels at her house, to be called for at some future time, and disgraced ourselves by taking a car home.

I shall not trouble you with an account of our ride home, of the time we had trying to transfer, and so forth. It is enough to say that we arrived home safe after what I think you will all agree with me to be a very strenuous day.

WINIFRED.

### THE BABY BROTHER.

BY CARBIE ELLA BARNEY.

A rosy cheeked and blue eyed darling  
Is the household joy;  
A golden haired and dimpled baby  
Is our little boy!

'Twas just one year ago today  
That papa said I might  
Go in the room where mamma lay,  
But not let in the light.

And so on tiptoe I did go  
Unto the chamber door,  
And fearing lest I'd make a noise  
I crept across the floor.

And lying there upon the bed,  
Where my darling mother lay,  
Was a small bundle of blankets,  
Which I thought were in the way.

I was just about to move them  
On a chair that was standing by,  
When mother said she'd rather  
On the bed that they should lie.

And then she said if I'd be good,  
She'd show me something nice;  
And so she took the bundle  
And undid it in a trice.

And there to my astonishment  
Was a little bit of boy!

I clapped my hands and jumped about  
For I could not express my joy.

And now this little blue-eyed  
And curly headed boy  
Is king and master of our home,  
And all the family's joy.

*Dear Winifreu:* This little poem is taken from *The Little Bouquet*, a paper published in Chicago in 1866 for children of the Spiritualists' Progressive Lyceum. In the article accompanying the poem Emma Tuttle says:

I want to tell you about a beautiful little girl, whose name is Carrie Ella Barney, who is lame and cannot run and play over the hills and in the woods, nor yet go to school in the town where she lives. . . . She is only ten years old, and yet she has written some of the sweetest poems you can fancy. . . . Let me give you one of them.

I have a bound volume of *The Little Bouquet*, and there are several of these poems in it. But this one I thought would be good for your department. Mrs. Tuttle said they did not correct it, for they wanted it to stand as a ten-year-old child wrote it. I used to recite this when I was a little girl of eleven—the year after it was printed.

AUNT FLO.

#### VIOLA'S WANDERINGS.

Viola lived all alone with her aged father in a pretty little hut in the little town of Glen Falls. She had one brother, but he was away at school most of the time, so she very seldom saw him. She had always been a queer child, and was rather shy and quiet. She never cared to go to places, but always stayed at home with her father. She loved flowers very much; and would sit for hours in the garden and look at them. She grew up to be a lovely young girl, with—as is usual in such cases—many admirers. Her father, though he loved her very much, would many times have consented to marriage, but she cared for none of her suitors and declared she should never marry.

At the time our story opens Viola was

eighteen years old. She was very fair, with light hair and blue eyes. She received callers every day, and was always kind and gentle, even to the most disliked young men. But in her heart she was tired of all this attention. She wished for the old life of solitude and quiet. But last of all came a suitor whom her father liked, and he gave his consent to her marriage. But Viola loved him not and would not give hers. The old man became very impatient. "John has money, name, and love for you," he would say. "Why not marry and settle down?"

But she never gave her consent, and finally her father decided that he should have to make her marry.

"Viola," he said, "there are many men who would give anything to have you for their bride. Choose one of them within a week; I will give you your choice."

Poor Viola was at her wits' end. She loved none of her suitors, and if she did, how could she leave her dear father? But she knew she must marry if she stayed with him, and she knew that if she married she should leave him.

"I shall never marry," she said. "I shall leave my home and go far away where no one will bother me. If I marry I must leave my father, and it will be as well for me to leave without a husband."

She thought a great deal about this plan and decided she would like very much to live in a forest, like the princesses of olden times, and weave baskets out of the grasses and talk with the birds and beasts of the forest.

On the evening of the sixth day she packed up her bundle and got her few savings together and walked softly out into the hall. All was still. Her father lay in the next room, asleep. Should she leave him or stay? Perhaps he did not want her any more. She must go. She never could marry. She opened the door and looked in. There he lay on the bed, so peaceful, so unconscious of what was

going on around him. She walked up to him and pressed a kiss on his forehead.

"I was never disobedient before," she said, "forgive me, for I can't help it."

She went quietly out and shut the door after her. Out into the garden she passed, and, stopping for a moment, picked a rose from the little bush. Then she went through the gate and out into the world.

There were many days of weary traveling, sometimes on foot, sometimes in coaches, but always traveling.

At last, when her store of money was nearly gone, she found a suitable place for her abode. It was a large forest on a disputed piece of land on which every one had a claim, but all were afraid to take. There had been very few of the trees cut down, but the forest became gradually thinner from the center to the edges. Close to the south end of this forest Viola planted a few seeds which she had brought with her, and transplanted a few plants.

Her money now amounted to four dollars, but she had a gold chain of some value, which she sold in the village. With this she bought food enough to last her some time, and this food she carried to the wood.

Her plants began to grow under her care and soon she was able to plant more. After some time she had plenty to supply her, and she retired into the wood and was forgotten.

No one ever entered the wood for over a year—at least, they did not penetrate to the part in which Viola lived. Some saw her plants near the outskirts, but never thought about it. She lived peacefully and contented until after the first year.

One day she was sitting by the little brook, idly watching the sparkling water, when a single horseman rode through the forest. He saw her and was struck with her beauty. He spoke to her, but she did not answer him, so he rode on. When he came to the village he told the people

of the queer being he had seen in the wood, and there commenced to be strange stories told about her. Some said she was a witch, some that she was a bird or other animal of the forest and that it was only the man's imagination that made him think it a girl, and others even said that he was trying to fool them all and there was no one there at all.

She became very careful about where she went after this, for many inquisitive people came in to see her. But she kept so well out of the way that none found her, and she commenced her life again. There were a few little interruptions like this once in a while, but she lived happily most of the time with the trees and the birds.

At last she became tired of her life and longed for her old home. She began to think of how her father would feel, and wonder if he were dead. She had not considered his feelings when she left home, she knew, and it made her feel sick at heart. She finally decided that she should go home and see how everything was. She had little money, it was true, but it was enough to take her back. But she must go; she must have his forgiveness if he was alive. She must see him, she must show him she still loved him; she must go.

She got her little bundle, which had never been opened since the first day of her new life, and opened it. It contained a Bible, a lock of her brother's hair, and a little ring her father had given her. She looked these over and then did up the bundle again and put it in a hollow tree.

Then came again that traveling. Harder now, after such a strange life. All day, all night, up hill, down hill, slowly, quickly, but always moving. At last the little village came in sight,—a village no longer, but a little city. Everything was changed.

Poor Viola looked about her in fright. Where was the little cottage in which she had lived? All gone? No; there was the street, the little house was still

there. It was old now and the paint was faded. Passing up to the window, she looked in. Everything was as she had left it. Not one thing was changed. An old woman came waddling up to her.

"Oh! Misses, what do you want?" said s.-e.

"Oh—I," began Viola.

"Bless my heart alive, dear, if it ain't you, and lookin' as pretty as ever. Where ha' you been this long time? Your dear old dad will go wild, my dear. Come, sit down inside."

She led the way through the hall into the little parlor, where they both sat down.

"So papa left it all the same as when I left. I am very sorry, Mrs. Hobs, truly I am. I was afraid papa——"

"Your dad's all right, my honey, only a little thinner and a little graver. Everything is just the same, darlin'. He wanted it just the same," said Mrs. Hobs.

"Papa, and where is he, Mrs. Hobs? Can I see him? Doesn't he live here any more?"

"Now, my honey, I am going to tell you. When you left, your pa was awfully cut up. He says he was goin' to

hunt for you, and he packs up and off he goes, leavin' me to take care of the house. Well, he comed back every year on your birthday to see if you wa'n't here, but he never found you. He wouldn't stay at all, honey, but he went every year all over and never found you. He looked thinner and older every time he come, and he is now huntin' you, my darlin'."

"Oh, how good papa is!" said Viola. "I shouldn't think he'd do that for me."

"Listen, dearie, 'tis today your daddy comes home. Ye mustn't startle him, darlin'; he must wait till I tells him ye are here. Run into the garden, my sweet, and I'll tell him."

Viola did as she was told. She scarcely knew what she was about. Her father came home and he was very glad to have her home again.

Viola lived with him until his death, which was not till some time after this.

LOUISE.

*Dear Winifred:* I think that your department is a very good thing. I do not see why you did not start it before, but I suppose you just didn't get around to it.

I see that you published those verses last month. I did them very hurriedly, but I hope to turn in something a good deal better soon. I was so far encouraged that I am sending an old story that I wrote two years ago, when I was twelve. It is very crude, but I trust to you to lick it into shape—if, indeed, there is anything to it.

I have but little time to write, as auntie is sick and I am doing all the work.

I suppose that you will soon have letters, poems, and stories coming in from all your readers, and I certainly wish you all good luck. Yours as ever,

LOUISE.

[Let us hope that this is a prophecy. We hope we will hear from you soon, and from many others.—W.]

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## Books Received.

*The Procession of the Planets. A Radical Departure from Former Ideas of the Processes of Nature, Showing the True Motions of Matter.* By Franklin H. Heald. Era of Man, 306. Baumgart Publishing Co., 116 North Broadway, Los Angeles, Calif. Price in cloth, \$2.50.

The copy of this unique volume now lying before me is numbered 203 and is very artistically inscribed with the name of the editor of THE AMERICAN JOURNAL OF EUGENICS, "with the compliments of the author." The book has been illuminated by a Japanese artist and is bound in carved and embossed sole-leather,—altogether a gift-book seldom equaled in beauty and finish, the price of which, we are told, is \$10.

In his preface Mr. Heald says:

This book is not intended as a text-book on astronomy as much as an attempt to correct some of the mistakes of astronomers. It shows the true motions of matter as they force themselves along the lines of least resistance. It shows the opposite force of gravity,—which Newton overlooked,—which is expansion caused by heat. It shows that there are but these two forces, or causes of force,—gravity and heat,—in nature, and that they are self-operating.

Mr. Heald combats the popular "nebular hypothesis," which supposes the outside planets, or those farthest away from the sun, to be older than those nearer to the center of the system. On page 74 he thus summarizes the points on which his astronomical theory differs from that of Laplace and other accepted authorities on world-building:

The Processional theory seems to afford the only means for accounting for many hitherto unexplained conditions, such as the speed of light, sun spots and explosions, temperatures of the planets, shortening of the orbits, the rings of Saturn, positions of the planets in the solar system, the plane of the ecliptic, the formation of the new star in the constellation of Perseus, Professor Lebedu's outward pres-

sure of light, the ceaseless motion of matter, mental and wireless telegraphy, the reason Venus has no moons, how celestial bodies gain speed, how new worlds are formed, the existence of "ring mountains" on the moon, and hundreds of other facts in nature, the solar systems and the stellar universe, which no other theory or hypothesis can explain or prove by figures.

There seems much similarity between the astronomic teachings of Franklin Heald and those of Samuel T. Fowler in his book called *Genetics*, and it may turn out that these men have struck the same explanation of the "Riddle of the Universe," differing only in their respective terminology.

To all thinkers the study of astronomy is a fascinating one, and this new contribution to the oldest of the "natural sciences" will repay careful examination, as I think. Mr. Heald pub-

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lishes a magazine in Los Angeles called *Higher Science*, which magazine is devoted mainly to the elaboration of his astronomic theories. M. H.

*God's Principal Jokes.* By Parker H. Sercombe. Chicago: To-Morrow Publishing Co., 2238 Calumet avenue. Price 10 cents.

The author styles this pamphlet "an interpretation by paradox of government, religion, charity, education, wealth, dress, food and drink, marriage, punishment, preaching, etc." He introduces it with the quotation from Psalms ii, 4—"He that sitteth in the heavens shall laugh, the Lord shall have them in derision"—and in the introductory paragraph says:

Though Nletzche seems to have been the first philosopher to express the fact that God was a humorist I do not recall that any writer has ever detailed the character of the principal jokes which the Creator has played on mankind.

Emerson, Aristotle and many others have discoursed on "the mysterious ways of Providence," "our progress by indirection," "the law of compensation," etc., but I believe that nowhere in literature has there been set down any kind of a list of the Divinity's practical jokes, with the full meaning and the intent thereof as here set forth.

*Three Acres and Liberty.* By Bolton Hall, with an Introduction by George T. Powell. Second edition. The Macmillan Company.

Mr. Hall, who says, "We are not tied

to a desk or a bench, nor indeed to anything; we stay there only because we think we are tied," approaches the subject which he adorns from the social and economic rather than from the practical and bucolic side, though it would not be fair to treat his exposition lightly, because it is qualified by the revision of experts, carefully investigated facts, and, better than all, by seriousness and common sense. Mr. Hall gives abundant reasons for the faith that is in him that the distribution of population upon the land will be for mutual advantage; that intensive farming, like early rising, will make those who practice it "healthy, happy and wise," and, more than that, will give them abundant store against the inevitable rainy day. If his spirit is optimistic, so much the better, because with backward and refractory seasons, with high prices for labor and low prices for crops, to say nothing of taxes, which accumulate as trees grow,—while men are sleeping,—his disciples who seek liberty along the paths which he directs will need all the encouragement available. Mr. Hall is, however, both sincere and intelligent, and in his chapters which treat of the possible extensions of the uses of land, the growing of fruits, mowers, drug plants, and the breeding of dogs, pheasants, snails, and wild animals, and other things, all indicate a wide range of opportunity, and, after all, he believes that "There's more in the man than there is in the land." The Fullertons' recent experiment on the Wading River (L. I.) barrens is cited and illustrated, other actual experiences are reported, and a working schedule of flower and vegetable planting of great service to beginners is given. The value of Mr. Hall's book, already in its second edition, is further certified to by George T. Powell, of the Agricultural Experts' Association, and for reading and as a practical manual for field work it is one of the few that are well worth while.—*Brooklyn Union.*

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## At the Desk.

Mrs. Johnson is kept so busy with platform work at the Onset (Mass.) camp that she is unable to contribute to this number of *EUGENICS*, but promises to have her department work ready for the October number.

The subscription list of our magazine is growing at a very encouraging rate. New subscriptions are received every day. And you can realize that a great many are needed. We are determined that we will publish a magazine deserving the support of thinking people, and we believe it will receive their support. If you agree with this statement, will you send your subscription, the subscription of your friends, and names of people who would appreciate sample copies? Any or all of these methods of help, or any other which may suggest itself to you, will be heartily welcomed.

Mr. Binney says that if the Eugenics Society indorses views expressed by Mr. Crane in August *AMERICAN JOURNAL OF EUGENICS*, then he has no use for that society. I do not know whether such views have the indorsement of any society bearing the name of Eugenics or not. So far as our journal is concerned, it does not necessarily indorse any opinions expressed in its columns. We publish them because we believe them worth consideration. The subject of a self-controlled parentage, and how it is to be attained, is certainly of vital importance.

I would be glad to receive the opinion of every one of our friends in regard to the "dress" of our magazine. Some are extravagant in their praises, while others are equally emphatic in expressions of condemnation. Personally I would choose the style of such magazines

as the *North American Review* and the *American Journal of Sociology* rather than that of the chromo or poster magazines which exist in such abundance. To my taste, beauty abides in simplicity and strength. But I want to please the friends of the magazine and will probably experiment with different covers until we find something that will merit general approval.

LILLIAN.

*Miss Lillian Harman—Dear Friend:*  
Soon as I began publishing *The Whole Simple Truth* I wrote you asking that you put my little monthly upon your exchange list. I have read and appreciated your publication as before, and profited by it editorially and otherwise. I continue to find it the most interesting

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and instructive periodical that I read—though I agree no more heartily with many phases of the teachings it contains than I disagree with many other phases. However, I do not find so much I cannot accept in the teachings of the corresponding and office editors as in the teachings of others in your paper.

I think the change in the name and form of your journal is a wise one—but I cannot relish it. It is too much like a brother assuming fine clothes and aristocratic manners, instead of remaining plain and familiar and approachable in dress and deportment. But I trust that transformed *Lucifer* will not become aristocratic in character as well as form.

It may be that you presumed me as stupid and unfeeling when I rallied you regarding your retention of your maiden name and title as when I attributed to your poor, dear old father a lack of reverence for family ties; but I certainly did not mean to be rash or

harsh in either case. I am very sorry you did not see fit or find time to write me the explanation you gave some months later in *Lucifer*, which enabled me to respect your position while still unable to approve of it.

I am very sorry I have not found time sooner to write you an explanation of my attributing to your venerable father a "lack of reverence for family ties." Could the explanation have directly reached more than a very few of those in need of it I would have at once explained the matter in my paper. You imagine I misunderstand your father because you misunderstand me. I mean not a practical and characteristic, but a theoretical and sentimental, "lack of reverence for family ties." Mr. Harman's practice towers above his preaching as far as the ordinary preacher's practice sinks below his preaching. In the same article in which you "laugh" at this frank but kindly criticism is the following from your father's autobiography: "I see nothing, and can conceive of nothing, in the wide universe, or outside of and beyond the physical universe, to which I want to bow the head or bend the knee"; and a little farther on he assures us he rejects the idea of a God—an Infinite Intelligence. We can but admire his consistency, in this case: for if there is no Divinity in the universe, then, most assuredly, there can be nothing anywhere in the universe that is in any wise sacred—not even family ties. Indeed, Mr. Harman insists that the conjugal tie, the fundamental and most sacred family tie, is not a tie at all—that the real husband and wife are not tied nor bound together in the least, but just tossed together by a mere caprice, which may toss them apart at any time. But here again Mr. Harman is consistent. If there is no God, there is no religion; and if there is no religion, there can be no morality, no duty, no obligation, no tie nor bond of any sort. But he is not by any means always as consistent

## WAR!

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as he is noble and heroic. He often discourses eloquently upon the sacredness of motherhood, childhood, free love, free press; and he sometimes talks of conscience and admits there may be a God. He is given to making his contentions from opposite standpoints, according to the direction from which he approaches the enemy. But in this he does not differ from his fellow Fatalists and Agnostics. Their consistency is on a par with that of the Calvinists, who laud the love

of God in one breath and in the next extol the decrees of unconditional election and reprobation which they ascribe to the same God.

Now, I do not wish to misrepresent any one, certainly not Mr. Harman. I do not mean at all to ascribe to him any views of contributors to his magnanimously hospitable journal which he does not concur in. Have just spent several hours closely scanning back numbers of *Lucifer* to make sure of his views.

I have had to discontinue publication of *The Whole Simple Truth*. I find myself physically unequal to the work—upon the platform and from house—indispensable, in the present wretched

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classes by demonstrating in your columns that the existing ecclesiastico-civil system of marriage is unchristian and antichristian; that the reputedly orthodox conception of matrimony is utterly heterodox, pagan, and plutocratic; that compulsory maternity is not Christian, but diabolical; that judicious limitation of offspring is often the most imperative Christian duty; that the doctrine that procreation is the sole or even the chief end and aim of human sex is not Christian, but brutal and imbruting; that the God of the Christian Bible, in nature, science, and oracle, clearly teaches that love is as necessary to the full normal conservation and development of the normal individual as to the preservation of the race; that love is often a Christian right and duty where procreation would be a sin and a crime, or is impossible even; that the sanctimonious policy of fighting sexual perversion and venereal vice and disease with despotic prohibition of love and

liberty, light and publicity, the prevention and extirpation of contagion, and the detection, segregation and elimination of disease, is diabolism; that really Christian social and economic conditions would so evolve womanhood that nature herself would so enhance the quality at the expense of the quantity of offspring, and, by distributing the wealth of the world and utilizing and developing all

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the resources of nature, make the proper rearing of children so universally practicable as to make artificial regulation of family and population unnecessary, etc.

You are welcome to publish any part or all of this letter, but I trust you will at least publish the paragraphs explaining my ascription to your father of a lack of reverence for family ties.

Hoping to receive an early and favorable reply and thanking you in advance for the same, I must close. Yours for free love and free speech,

DR. JEREMIAH JUSTICE,  
(Wm. H. Wilgus).

P. S.—I cannot help feeling somewhat complimented by your final publication in bold type and prominent position of the extract from my letter to your father, extolling the breaking of bad laws for conscience sake. I thank you for thus giving publicity to one of my best thoughts. Presume you postponed its publication because you did not

deem it prudent to give the tail of the lion of the postal inquisition such a hard twist until its rage against *Lucifer* had abated a little.

Mount Sterling, Ill.

"The warm family affection your letters are saturated with, makes me wonder at your lack of reverence for family ties," is the statement to which Mr. Wilgus refers. This he made in a letter to the editor, and I quoted it in *Lucifer*, No. 1076, and gave some reasons for believing the statement incorrect.

Mr. Wilgus' assumption was true, however, and I erred in disputing it. I failed to take into consideration the accurate meaning of "reverence." I assumed that it practically meant the same as "honor" and "respect." (Indeed, it is used as a synonym for these two words.) If, however, to reverence is to "regard with respect and affection mingled with fear" (as Webster de-

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clares), my father had no reverence for family ties in general or in particular. Affection there was in plenty in our little family, but no fear. My mother thought she followed the precepts of the Bible, but she did not obey the admonition given in Eph. v, 33—"Let . . . the wife see that she reverence her husband." They had affection and respect for each other, but it was not "mingled with fear," so could not be accurately characterized as "reverence." Neither did they want their children to fear them. My mother died when I was a small child, and so my father filled her place, as well as his own. But he was a companion to be loved, not a superior being to be feared. He made requests and gave reasons, not orders, and "obedience" on my part was because of love and confidence, not fear.

To bow the knee to any being, human or divine, is an act which may be prompted by a desire to gain something, or by fear, but not necessarily by true

respect or consideration. The man who went on his knees to his lady love, begging her to marry him, did not continue the performance after marriage. He was master then, and did not need to do so. It seems to me that knee-bending and head-bowing are simply relics of times when barbaric rulers demanded that their slaves grovel in the dirt and debase themselves in every way, to enhance the contrast with their own superiority. I cannot understand how any self-respecting human being or self-respecting deity could take pleasure in such exhibitions. This idea of self-humiliation is expressed all through the old prayers and hymns, as, for instance,

O, to be nothing.—nothing!

Only to lie at thy feet,

A broken and empty vessel

For the Master's use complete.

As if something broken and useless, which had to be made anew, would be a desirable gift! The only conception of a deity which at all appeals to me is the idealization of a loving parent, and

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as I cannot conceive of myself desiring the humiliation and self-abasement of one of my children, so I cannot believe that such a deity would wish his children to be anything but self-respecting and worthy their own and his respect.

I cannot understand the mode of reasoning by which it is assumed that because one perceives no deity to whom to bow the head and bend the knee, that he should therefore consider himself released from responsibilities which he has incurred in bringing children into existence. All people who go on their knees to their deity every day of their lives do not care for their children.

The fear o' hell's the hangman's whip

To keep the rogues in order,  
sang Bobbie Burns; but there are plenty of rogues who fear hell and yet are not kept in order by that fear. And it would take more than even the fear of hell to prevent the right kind of a father from taking care of his chil-

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dren,—and that entirely irrespective of his conjectures concerning the deity.

Mr. Wilgus says he is willing to respect my position concerning retention of my father's name, though he can not approve of it. But I can both respect and approve his position in retaining the name which was given him at birth. It would really have been absurd for him to take his wife's name when he married, though I think he would have had the right to take it had he so desired. When he first wrote to me he did not tell me that he had been married, but in answering I addressed him as Mr. Wilgus—assuming him to be a man—instead of "Master," the title of immaturity. If men had to be asked, "Are you Master or Mr.?"—that is, unmarried or married—on meeting a stranger, I think they would see the absurdity. I think it just as absurd for a woman to change her name when married, and to label herself "married" or "unmarried," as it would be for a man to do the same thing.

I do not think we can at present have such a department as Mr. Wilgus suggests; but will doubtless have occasional articles from his pen. We are inviting contributions from widely varying sources—the most conservative and the most radical. We hope to make our work as broad and as deep and as thorough as is possible.

LILLIAN HARMAN.

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To wed or not to wed—when and whom to wed,—these are questions that most normal men and women must decide some time.

To breed or not to breed—who may and who ought not to—are some more questions that occur to thoughtful persons with due sense of responsibility for their acts.

Reckless, thoughtless, and ignorant people are overtaxing all public institutions with foundlings, feeble-minded, crippled, and incorrigible children.

To ruin yourself by ignorant misuse of mind or body, and have "hell to pay," is sorrowful enough, but

To pass on your blights, defects and diseases to innocent babes becomes a crime grievous in proportion as we come to know better.

At marriage ceremonies we are generally reminded that "marriage is ordained of God," and scripture teaches that "male and female created He them."

Then true reverence for Divine wisdom requires us to study the natural relations of the sexes, and learn all we can of harmonious marriage and wise parentage.

Newspapers are overloaded with sickening details of mismated couples, marital murder trials, divorce suits, deserted infants, and no end of the mutual miseries of marriage.

"Is marriage a failure?" is becoming a general cry, since many fools rush in where wise ones fear to tread.

Ella Wheeler Wilcox, in the New York *Journal*, rightly says: "Who is to blame but the fathers and mothers of both bride and groom? *It is upon the fathers and mothers of the land that nine-tenths of the blame for all unhappy marriages of the world rests. It is their ridiculous false modesty of parents and their shameful indifference to a subject which is the root of all existence.*"

An editorial in the Minneapolis *Tribune*, a conservative daily, well says: "After all, we are not very wise in dealing with obscure but vital questions that underlie the very foundations of civilized society. . . . We pour out money like water to endow colleges to teach everything, from Sanscrit to making mud pies, excepting the laws and conditions of that on which the vitality and perpetuity of the race depends. *We teach sons and daughters everything on earth except how to be fathers and mothers.*"

Parents should read up and do their duty, and when they fail, young folks should instruct themselves by the aid of good books. Therefore we say to them: "Look before you leap," be careful, go slow, study up, and prepare for the most important steps in life!

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